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GLAD TIDINGS

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Message from the President

"Joy to the World, the Lord is Come".

The words of this beautiful old hymn, written by Isaac Watts more than 200 years ago, have been sung by Christians at this happy time of year perhaps more than any other. On the wings of this song, we are lifted, through its message of Christian joy, love and spirit of happiness to the very gates of Heaven.

Could this not then be our "theme" song for all the days and seasons of the year? Since our Christian faith is one of joy, should not the Spirit of Christmas be our pattern and way of life? The followers of Christ have every reason to be joyful, in everything giving thanks to God that inasmuch as He sent His only begotten Son to be born in a manger and called, "The Prince of Peace" — "Love truly came down at Christmas".

It was my privilege to travel around the world recently and perhaps the thing which struck me most forcibly was the sense of the "Oneness" of the Christian Church, no matter where I found it or by whatever name.

I started out on this trip for several reasons, the main one being to attend two conferences, the Asian Church Women's Conference held in Djakarta (Sukabumi), Indonesia, and the International World Day of Prayer Committee, meeting in Bangkok, Thailand. I also planned to observe some of the mission work of our own Presbyterian Church, visit Christian Church Centres and Hostels and include a brief visit to the headquarters of the World Council of Churches, the World Y.W.C.A. Centre, and the International Christian Mission in Kabul, Afghanistan.

As a result of these contacts I met people with various religious backgrounds, very different from my own, but wherever I went I was immediately surrounded by Christian love and concern. The warmth of the love and fellowship which I experienced was the highlight of my trip. If I arrived a stranger, it was only for a moment. Language barriers were almost non-existent, and if there were any, Christian love could be communicated by a welcoming smile. Racial colours and creeds were completely forgotten, whether meeting as individuals or groups, in this precious atmosphere of a "One" world-wide Christian family.

In looking to the future work and involvement of our Women's Missionary Society W.D. at this time, I would venture the hope that we all might be faced with a real challenge and a sense of responsibility in helping create a deeper atmosphere of love, understanding and commitment, as Christians, among individuals and groups within our congregations. The Christian Church is facing a day of change in structure in all lands but the need for proclaiming the gospel message of salvation is still very relevant.

There were many places which I visited where I could not help but wish that we might be able to accomplish still *more* "Mission" work because of the very apparent need for assisting the National Churches as they are seeking to become indigenous, self-supporting Churches. We in Canada often take so much for granted, failing to count the blessings we have enjoyed as a Church and as a Nation.

The work and witness of the W.M.S. has not come to an end, I can see the possibilities and would hope for a deeper involvement in the whole mission of the Church of which we Christian women form a part.

My prayer is that the year 1971 might be a joyful and exciting one for each of us and that all things planned or accomplished might be done in a spirit of Christian love. "Happy New Year" to all.

* * *

My Friend

by MARJORIE CUNNINGHAM

I love to talk with Jesus,
He knows me through and through,
A friend so true, yet tender,
That no one else will do.
He knows my every weakness,
Yet helps me to be strong,
Each day a new beginning,
For wasted tears,—a song.
Yes! I love to talk with Jesus,
He is closer than a brother,
As He walks along Life's road with me,
I know there is no other.

The Role of Women

by MARY PARSONS

The role of women in the church today is a difficult one. We must learn to balance those things we must do with those we should do and those we can do. We can work in our congregations in raising money to maintain our church buildings. We should study and try to understand the current trends in our Church. We must try to evaluate what we believe as Christians and evaluate what we are doing every day as individuals and compare the two.

We are told that we live in a global village with the world as our neighbour. It matters to us what goes on in Asia or Africa, because it can affect our lives, our economy, and our future. Our children are learning in second grade, for instance, about atomic energy: the proton, the neutron and the electron. They are being taught to question. The whole educational system is geared to teaching the child to think for himself. We, too, must learn to think for ourselves, to be ready to give the child a reasoned answer. It is no longer enough to say "because it is", in reply to questions of faith. If we have come to feel that we are doing work of little value in the world and in the church, then we are close to the thoughts of the many young people, who have dropped out or "turned on", in their attempts to find purpose in life.

There is no instant education in religion. It takes time and study to come to an understanding of life. Anything less is not good enough. We have machines to make our work easier, and we can find time to contemplate.

Many people are concerned that there are few young women joining the WMS. Perhaps, it is not the young women who need to be attracted to membership, but we, ourselves, who need to be encouraged to make the Society live. In the unchanging community of our grandmothers' day, women had a choice as to whether they cared about people and those far away. They had a deep mission awareness. They worked hard physically and it was a pleasure for them to meet once a month. It was enough for them to give what they wished. It was enough for them to answer the roll call with a verse of scripture and have that as the main part of the programme.

As members of the WMS, we must educate ourselves. We should use the Bible and the Study Books to know the direction that our Church is taking. It is not reasonable to expect everyone to have the same talents. On the other hand, it is less reasonable to choose not to develop whatever talents we have. How often have women said, "We can't use the Study Books, they are too difficult"? We are saying, in fact, that we prefer to be entertained. How often do we listen to a paper prepared by a member, or one read verbatim from *Glad Tidings,* thank the speaker, and move gratefully to tea and business, where we can talk of things of more interest to us? Do we stifle any real discussion for fear of unsettling our own beliefs? How many auxiliaries today meet only for fellowships? How many feel no need for study? How many plan meetings by choosing the hymns, and consider that the task is complete? Do we meet to hear reports, or lectures, or for fund raising? Have our meetings become social gatherings with stilted programmes?

Our WMS meetings should be experiences from which we would all be enriched, where we could learn from each other, and about our Church. When we can have meetings like that, perhaps with guidance from our executive bodies, then there would no longer be any need to worry about the scarcity of younger members. They would become part of a living group dedicated to prayer, study, and service. When we find that we are becoming receivers as well as givers of the Word, then we will begin to be communicators of the Gospel.

OFFICERS' CORNER

GROUP NOMINATING COMMITTEES — The 1971 Executive of your Group is flexing its talents, its acquired experience, its new blood, in readiness for the year ahead—even if at the moment your President has no "vices". You're on duty too. Though "man works from sun to sun, women's work . . . " So with the Nominating Committee. Be on the alert *all* year, spying out prospective candidates, so that emergencies do not leave the Group "high and dry" when it comes to office-bearers; so that future leaders can be discovered, encouraged, trained. Some of them can begin as assistants to officers in your present Executive.

1971 GROUP EXECUTIVE OFFICERS — Every new Executive officer needs a friend. After all, she's venturing into new territory. What can be her guide-posts?

First, her predecessor, who has passed on records, information, encouragement — tho' not of the "there's nothing to it" kind. Every office has its demands — or should have.

Next, the "Handbook for Adult Group Executives" which spells out all sorts of information about the responsibilities and conduct of office-bearers — to make better officers, informed and alert. And here's news about that booklet. The Adult Committee of the Society's Organization Department has been revamping it to bring it up to the 1970's. The new edition should be ready this month. Let's have one in the hand of *every* officer!

Let's not forget either that Presbyterial Officers; Synodical officers; Regional Secretaries; the Adult, Youth and Children's Secretaries at 50 Wynford Drive, stand ready and willing to give aid on question of procedure, programme-planning dilemmas, rallies. Part of their job is to help *you,* Group officers old and Group officers new. Use them!

* * *

PLEASE NOTE

Monthly sets of envelopes are 10c per set.

One set consists of 12 individual envelopes, one for each month of year.

Order from W.M.S. Book Room,
Room 100, 50 Wynford Drive, Don Mills 403, Ontario.

SO WHAT'S NEW?

asks the Rev. D. T. Evans, D.D.
Moderator of the 96th General Assembly

The first page of the much publicized decade of the seventies has been written. Anxiously we turn to page two. What will it highlight? Will it show positive direction in character development? Or will it bear the uncertainties of page one, where so many questioned even the value of "the person"?

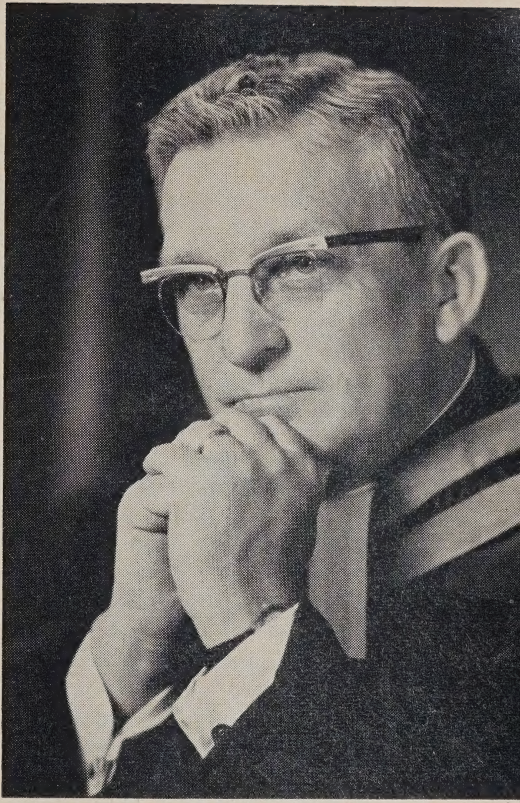
In one sense, the emphasis on page two is our responsibility — "If it is to be it is up to me". That is partly true. Certainly we do play a part. To help us we have some rather practical advice in 2 Timothy 2: 22-26 –– "Turn your back on the turbulent desires of youth and give your positive attention to goodness, faith, love and peace in company with all those who approach God in sincerity. But have nothing to do with silly and ill-informed controversies which lead inevitably, as you know, to strife. And the Lord's servant must not be a man of strife: he must be kind to all, ready and able to teach: he must have patience and the ability gently to correct those who oppose his message. He must always bear in mind the possibility that God will give them a different outlook, and that they may come to know the truth. They may come to their senses and be rescued from the snare of the devil by the servant of the Lord and set to work for God's purposes." (J. B. Phillips)

"Turn your back on the turbulent desires of youth . . ." When we remember that was written in 67 A.D. (approximately) we must ask what is so new in the uprisings and protests of the 1970's. Surely this thrilling idealism of youth is part and parcel of our personal development. It is indeed part of "the scene". Recognizing the vitality, enthusiasm and the carefree (therefore turbulent) nature of those desires, let us seek to harness them to drive in the direction of goodness, faith, love and peace. Turning our back is not necessarily a negative posture. Rather it is turning toward the future with commitment, maintaining the vibrant motivation of our youth.

That commitment is to God through His Son Jesus Christ and directed by His Holy Spirit. What a "style of life!" People committed to God for the purpose of goodness, faith, love and peace! Can you imagine what could happen if we embraced that understanding of life?

"But have nothing to do with silly and ill-informed controversies . . ." Yes and that has been going on ever since man appeared in creation. That is no excuse to continue in meaningless dialoguing over non-essentials. The devil is so subtle in his wily ways! He convinces us time and time again to turn to divisive issues and our energy flags when we face the main issue. The proclaiming, by word and living, of God's good news for modern man is central. The public worship "in company with all those who approach God in sincerity" is an essential if we are to be kept "on course". We must be people of purpose. We must express in every way possible our complete trust in the Living God. He will keep us centred on the living issues we must face day by day.

So what's new? It is simply the call to an awareness of the key to the '70s ". . . always bear in mind the possibility that God will give them a different outlook . . ." That has always been true. We need to be alerted to it once again. Oh how this new year could sparkle if each one of us really believed that the Living God could change us — and not only us but all people!



The Moderator

What better place to begin this style of living than in our homes. There, seeing each other face to face in love, we can explore together the riches and the wonder of God's great Love through His Son. There we can see the powerful possibility of "the changed life" in the setting of love. Perhaps, then, page two of the "book of the seventies" belongs to the home and family. Come to think of it, that's how God got through to us in the beginning!

WORLD PEACE and THE POWER OF PRINT

by FREDERICK J. REX

Literacy is no longer a luxury in today's world.

On the contrary, literacy is the kind of luxury which not even the richest nations can afford.

Unesco reports that 35% of the adults past school age cannot read. And what can these 800 million illiterates expect of life? They will have the shortest life expectancy, the most sickness, the lowest living scale, and the poorest diet. The illiteracy map of the world coincides with the maps of poverty, disease, and hunger.

And when hunger, disease, poverty and illiteracy go hand in hand, together they breed the unrest and resentment that threaten a stable society.

They are the conditions out of which revolution and war develop.

Only the literate are able to face the changes which technological development brings to agriculture and food production, to mechanized factories and all the other aspects of a rising scale of living.

"A literate farmer," says B. R. Sen, director general of the UN's Food and Agriculture Organization, "has a much better chance of understanding a reform and development program. The progress of any development plan for agriculture depends to a large extent on overcoming the obstacle of illiteracy."

In Africa, Nigeria and Zambia have large rural rehabilitation programs. Both programs are open only to literate persons.

Officials of those countries say that illiterate persons have a block against learning anything outside of the traditional pattern. A literate person has an open mind because he has undergone a learning process which produced satisfaction. He is now willing to go on.

This seems to be a prerequisite to rural development.

"The reduction of illiteracy in Africa can influence development, both economic and social, in a variety of ways," reported the Economic Commission for Africa, meeting in Nairobi, Kenya, in 1965.

"It can improve the productivity of workers who are illiterate and assist in the political and social integration of the countries by permitting wider communication of knowledge.

Helping people attain this skill is no easy, one-shot process.

To be functionally literate a person must be able to use the skills of reading and writing at a self-sustaining level in his daily life and work, and for active participation in the life of his society. One needs to learn to read so that one can read to learn.

People read for information and knowledge, but at another level, they read for pleasure and adventure. There is a still higher level where reading gives power and inspiration, comfort and light on the road of life. Hence the deep concern of the churches to help illiterates read the Scriptures with understanding.

Illiterate man in the twentieth century is obsolete.

Obsolete because in the scientific-technological age in which we live, man must be equipped physically, intellectually, and morally to deal effectively with rapid changes in modes of work and living.

The religious side of man's life, too, must face the spiritual problems of misery, poverty and affluence, and of war and the armament races of the powerful nations. The climate of opinion and the technical resources at our command are ready-made for Christian service in the struggle against human ignorance.

What we need is to respond to the divine command to "love thy neighbor as thyself" by serving in the worldwide command against illiteracy. — Lit-Lit Newsletter.

HOW THE WORD GETS AROUND
Communicating the Gospel

NATIONAL STAFF NEWS

Miss Sinclair

Miss Raymond

The National Department has welcomed several new members of staff in recent months. MISS BARBARA RAYMOND joined Miss Athalie Read in the inner city ministry at Flora House, Winnipeg, September 10. Miss Raymond was born in Montreal, where she received her elementary and secondary education, and was a member of St. John's Presbyterian Church. She transferred her membership to Wychwood Presbyterian Church upon coming to Toronto to study at the Ontario Bible College, from which she graduated in May of 1970. Miss Raymond has served on Young People's executives at synod level and has taught in the Church School. During the past summer she served within the Presbyteries of Brandon and Winnipeg.

MISS MARGARET SINCLAIR, a daughter of the manse who was born in Innisfail, Alberta, took up her work in the north end of Hamilton, September 1. Her father, the Rev. R. A. Sinclair, is presently minister of Westminster Presbyterian Church, Smiths Falls. Following a year at Ewart College, Miss Sinclair enrolled at York University, graduating with her Bachelor of Arts degree in sociology in the spring of 1969.

MRS. KATHERINE SMITH was appointed as part-time hospital visitor in Vancouver, effective September 8. She replaces Mrs. D. Blair who retired for health reasons at the end of August 1969. Mrs. Smith was born and educated in Alberta. She is a widow with three children, and a member of St. Columba Presbyterian Church where she has taught in the Church School for the past eight years.

MISS IRIS FORD, who served at Flora House, Winnipeg, since its inception, began her study furlough in mid-September. Her studies are being undertaken at the School of Theology at Claremont, California. MISS DOROTHY McCOMBIE, formerly of the Flora House staff, is presently on leave of absence in Winnipeg, in order that she might continue her studies in social work which she began during her study furlough period last year.

We would ask, on behalf of these members of staff, the continual prayer support of our WMS family.

ORGANIZATION STAFF NEWS

MISS MABEL BOOTH

During the month of October Miss Booth worked in the provinces of British Columbia, Alberta and Saskatchewan. A very busy and intensive schedule of visits was planned in all of the areas to enable Miss Booth to meet as many as possible Synodical and Presbyterial Officers responsible for Children's Groups, leaders and Church School teachers.

In the list of Council Executive and Staff on the inside of the back cover of this issue of *Glad Tidings* you will note that Miss Booth's title is now Consultant in Elementary Education. This change was recommended to the 1970 General Assembly by the Board of Christian Education. The recommendation was approved by the General Assembly and also agreed to by the Council Executive of the Women's Missionary Society, W.D.

MISS DOROTHY BULMER

Miss Dorothy Bulmer who has served as Regional Secretary in the Synod of British Columbia for the past year has requested and been granted a year's leave of absence from the staff of the Women's Missionary Society. Miss Bulmer plans to study at the University of Guelph beginning in January 1971.

MISS MAY NUTT

On the first of November, Miss May Nutt, Secretary for Adult Work, was welcomed back to the office following a leave of absence during the summer and early autumn months, when she visited Japan, where she shared in a variety of conferences. Miss Nutt travelled back to Canada with Miss Mavis Hyndman by way of India and Europe.

THE WMS AT WORK

Alberta Synodical Executive Meeting

"How The Word Gets Around" was the theme of the semi-annual meeting of the Alberta Synodical Executive. The recently elected President very ably chaired the meeting, and the new Executive, predominantly from Red Deer, Alberta, made a good impression by the efficient manner in which they executed their various duties.

Short verbal reports were given by the respective secretaries of the various departments showing a vital interest in the work of the WMS and presenting any problems that they were facing.

Mrs. Ellen Lemen and Miss Ruby Walker presented demonstrations on how confusing communication can be and some of the means by which this can be overcome. This material was taken from the Mission Study on "How the Word Gets Around". Three-dimension buttons "Get the Word Around" were worn by those present, and are most attractive.

Miss Mabel Booth, Consultant in Elementary Education, introduced the manuals and study books of the COC and Explorer groups.

Closing devotions entitled "We are the Church" were conducted by the President Mrs. E. B. Day, Jr. and appointed members posing questions on the foundation of the Church, answered by the members reading in unison from a prepared pamphlet.

Bible Study Period In Calgary Churches

A one-hour Bible study period was held at Grace Presbyterian Church, Calgary, for all the Presbyterian Churches in Calgary over a period of approximately two months during October to December.

This study was led by Miss Cathie Nicoll, Director of Inter-Varsity Christian Education, who is presently working with the University of Calgary. Miss Nicoll brings the Scriptures alive as she traces Paul's journey into Salonica and Greece through the accounts given in Acts 17:1-15 and I Thessalonians.

Keen interest was shown by the women of the Presbyterian Churches and an attendance of over 50 for each study period was encouraging.

Kathleen Bailie Honoured By Calgary Presbyterial

Calgary Presbyterial proudly presents one of Ewart College's fall arrivals — Miss Kathleen Bailie. Miss Bailie hails from Grace Presbyterian Church, Calgary. Her participation in and contribution to the life of the church is extensive. Miss Bailie has been Secretary for Children's Groups for the Presbyterial and has served as a member of the Christian Education Committee at Grace Church, Secretary of the Calgary Explorer Leaders' Council, as well as an Explorer Leader. At a gathering to show Miss Bailie the support of the Presbyterial and best wishes in her work at Ewart College, a WMS Life Membership was presented to her.

CGIT and Explorers' Services at Chalmers Presbyterian Church

At a CGIT Affiliation Service, at Chalmers Church, Calgary, Miss Ruby Walker, Presbytery Deaconess, spoke to the girls and pointed out to them how all of the WMS Members welcome their affiliation. Miss Arlene Simpson, Secretary for Girls' Work, Calgary Presbyterial, was present also.

At the Explorers Graduation Service, Miss Ruby Walker presented the three girls who were graduating with certificates. Miss Kathleen Bailie, Secretary for Children's Work, Calgary Presbyterial, presented them with their "E" pins. Miss Mollie Harback, Treasurer, Calgary Presbyterial, was presented with a sum of money for the WMS General Fund.

Presbyterials Take Part In Synodical Program

A first for Calvin Presbyterian Church, Saskatoon, occurred October 28 when they hosted the semi-annual meeting of the Saskatchewan Synodical. A full day of fellowship, presentations and fun took place.

Moose Jaw Presbyterial, with records and flip charts, presented "From Bondage to Freedom". Prince Albert Presbyterial Players had a skit 'Needs and Deeds', focusing on the needs of the Senior Citizens. Discussion groups followed as to how we all can help and how to begin and plan such a program. Fun time was Saskatoon's part in the program.

Miss Mabel Booth, Consultant in Elementary Education, and the Rev. Peter D. Ruddell, Synod Convener for Christian Education, discussed the place of COC and Explorers groups, the part they play in the over all life of the church, and why they are needed by the children.

Groups then took a look at the Study Books for these groups — a story was told in a most interesting way, one was used as a drama, the groups as a whole were taught a song and a film was presented.

Regina Presbyterial opened and closed the sessions with devotionals using the theme "New Ways for New Days".

A Bridge Was Built

A bridge was built by the Kamloops-Okanagan Presbyterial Executive between three northern congregations, spanning a distance of 450 miles. Prince Rupert Presbyterian Church Women hosted ladies from Kitimat and Prince George.

The purpose of this first venture was to enjoy fellowship, to promote the WMS and to assist in program planning.

The hall was decorated with colorful posters on missions, overseas and national as well as a varied and interesting book display. A flip chart and display were used to promote the Glad Tidings.

Activities included singing, study and sharing sessions. The Presbyterial Presidents' report about Council was given and a skit depicting the problems groups have in filling out annual reports was presented. The study session was on how to plan a program for a meeting using the 1970/71 study "How the Word Gets Around".

The day was closed with a short Worship of rededication and the monies received from the offering were designated to buy Bibles for Nigeria.

Program of World Encounter Highlight of Evening Program

The evening program took the form of a Program of World Encounter under the leadership of Dr. P. C. McKinnon of Central Church, Vancouver. Four groups of role players presented the attitudes of those outside the church to groups of "Christians". Through discussion, attempts were made to find points of encounter through which the church might "Get the Word Around". Many helpful and provocative insights were developed.

Prayer Chain Among Members

The Johan Sinclair Group of Morningside-High Park Church, Toronto, has started a Prayer Chain among its members. They are asked to pause each morning at 10.30 to offer silent prayer for the church and its work and for those for whom prayer has been asked or is especially needed.

Explorers Sold 3,600 Doughnuts

The Explorers of Weston Church, Toronto, are a very active group. They sold 300 dozen doughnuts and from the proceeds gave a contribution to their church and to the W.M.S.

Fall Rally in Durham

At the Fall Rally of Saugeen Presbyterial held in Durham Church, October 20, Mrs. Norman Hagarty reported on the workshop held in Guelph in August. A discussion period followed on "Our Church Up or Down — How Am I Helping?" All groups felt that we must truly commit our own life to Christ before we can bring others to Him and through earnest prayer and a real love for others we will be able to draw them.

The Rev. and Mrs. Spencer introduced our new study "How the Word Gets Around" by using films and singing. Guest speaker was Mrs. Royal Taylor of New Tribes Mission, Durham. Mrs. Taylor has spent 14 years in Brazil and told of life there and how lives have been changed by the Grace of God. She also showed slides of her work.

75th Anniversary Celebrated

Members of Knox, Havelock

WMS group and sister members from Campbellford, Westwood, Norwood, Burnbrae, together with ladies from the various denominations of the community, met in the sanctuary of Knox Church, Havelock, on October 23 to celebrate the 75th Anniversary of the Knox group.

Former members and officers who have moved from the community and descendants of charter members were present. Mrs. C. McMillan, a long standing member of the group, introduced these ladies and conducted a Memoriam Service for those who had served the Society faithfully and had passed to their reward. One member, Mrs. Alex Watson, now 94 years of age, and still a very active member having held several offices over the years, was introduced and very warmly applauded.

A short history of the activities and progress of the Society in Havelock for the past 75 years was presented. The Rev. John Neilson, Moderator of the Peterborough Presbytery, brought greetings from that body and spoke briefly on goals for the future, with societies of all denominations working together to further the Mission of the Christian Church.

Miss Clara Thain, President of Peterborough Presbyterial, spoke briefly and brought best wishes from the Presbyterial for continued success in the years that lie ahead.

Guest speaker for the occasion was Mrs. Harold Keefer, of Trenton, Ont. In her address entitled "Looking Ahead", Mrs. Keefer stressed the necessity of change in our patterns of mission and pleaded with the ladies of the groups to sit down with the young women to discuss missions and try to ascertain what kind of meetings they are interested in. Mrs. Keefer's enthusiasm was a challenge to all who were privileged to hear her.

Lunch was served at noon by the Young Women of the Church.

Program of Institute Launched in Vancouver

Twelve adults are meeting once a week in Central Church, Vancouver, to study Judaism. Six are from Central Church and six are from the community. This is the beginning of the lecture courses of the Central Institute of Religion and Life launched under the direction of Dr. C. P. McKinnon this past fall.

One of the purposes of the Institute is the preservation and encouragement of all religious expression and particularly Christian expression. First, "we have in mind the re-creation of as many of the ancient Christian liturgies and rituals as the availability of records will permit," writes Miss Ellen Douglas in a letter sent out recently, "Second, we wish to make the Institute a centre for the encouragement of modern religious expression." Miss Douglas was appointed by Council Executive in September 1970 to assist Dr. McKinnon in this special project.

A Day to be Different

"A Day for Presbyterian Women" was held recently at Memory Lodge, Pine Bay, sponsored by Superior Presbyterial. All the Thunder Bay Presbyterian churches were represented and welcomed by the President, Mrs. M. M. Spidell. Silent tribute was paid the late Miss M. I. L. Smellie, Honorary President of Superior Presbyterial.

The guest speaker was Mrs. Gordon Stewart, Winnipeg, who spoke on the theme "Let's be Different" and the sub-theme "What am I Doing in My Church?"

Three groups were formed for Bible Study, followed by discussion. Later came groups on Business, the Church, Social, and Home, led by several of the ladies.

Other features included the worship service led by Mrs. Marguerite Fidler, puppet show and a sing song.

Drama with a Dramatic Touch

At the October meeting of the St. Giles' Presbyterian Women, Prince George, the study took the form of a speech play "Color me Human" from the book "Take Offs from Tension" (1969/70 Mission Study). The dramatic touch was given by five male members of the congregation who took part in the play.

A lively discussion in which the actors took part was promoted by the presentation, dealing with preconceived attitudes towards other races and religions.

The gentlemen enjoyed their introduction to a women's meeting and it was hoped there would be other opportunities in the future.

Sioux Village Gets New Rink

Sioux Village will have a new outdoor skating rink in operation this winter as a first step to institute some much needed recreational programming in the settlement.

The rink, which measures 150 feet by 50 feet, is being erected by volunteers. The project was decided upon by the young people of the village, and Miss Sheina Smith, WMS worker, is in charge. Work got underway in November and volunteers from the village were joined by a carload of men from the Carberry-Wellwood area. Four-year old Dennis Bell showed his keen interest by carrying planking material all one day for the men installing the sideboards.

The Women's Missionary Society, W.D., recently allocated a sum of money to get the project moving. It will be the first full-scale recreational installation in Sioux Village.

Sheina Smith and volunteers work on the sideboards of the rink.

Many Handicapped Not Hearing Gospel

At the November evening meeting of West Toronto Presbyterial the speaker was Rev. Robert Rumball, pastor of the Evangelical Church for the Deaf, a self-supporting, interdenominational church, started in 1872 by the deaf themselves. Besides being its minister, Mr. Rumball does much other work with the deaf and is often called on to interpret.

Mr. Rumball strongly advocates using a sign language from infancy with the deaf. In this he differs from many educators who will not allow it. However, he feels it is tragic not to use this tool of communication and that greater progress can be made by its use.

Many handicapped people — some with multiple handicaps — are not being reached by the gospel. Many need help on a one-to-one basis. Mr. Rumball has found it is committed Christians who are willing to help these people.

Newslettes

Miss Ruby Walker, Presbyterial Deaconess, conducted a workshop on the new Mission Study "How the Word Gets Around" for leaders and group members of the Presbyterian Churches in Calgary, on November 30 at Grace Presbyterian Church, Calgary.

At a supper meeting of the WMS group of St. Andrew's, Thunder Bay, Miss H. T. Johnston was presented with an Honorary Life Membership in the Women's Missionary Society. Miss Dorothy Gibb, sister of Mrs. Johnston, pinned on her, the Honorary Life Membership Pin which had belonged to their late mother, Mrs. James Gibb. Members and guests enjoyed an illustrated talk by Mrs. Hazel Murie on her trip to the Canary Islands.

The Executive of Lanark and Renfrew Presbyterial met in St. Andrew's Church, Cobden, on September 28. Reports were given by the various secretaries and committees were appointed to make plans for the Annual Meeting in Perth on January 9. The main feature was a group discussion session on "What is the Word?" and "How the Word Gets Around".

At a recent meeting of the WMS group of Appin Church, Appin, Miss Jean Allan was honoured on her retirement as secretary after thirty years of faithful service.

Seventy members and guests attended a special service at Zion Church, Sunnidale Corners, Ont. to celebrate the 80th anniversary of the Zion WMS group.

* * *

- From radio stations outside China the Bible Society broadcasts Scripture readings at dictation speed so a listener in China can both hear the Scripture being read and also copy it down for future reading and perhaps for sharing with friends. Each year $25,000 is required for these broadcasts.

WAYSIDE HOUSE
in Hamilton

Written by one of the men at the House, this article expresses his feeling about the place and what it has meant to him during his stay there.

The greenhouse at the back of Wayside House serves as a workshop for the men who seek to find their way back into society.

Thanksgiving Sunday I had a ball. The Friday night before that, fearless leader mentioned that Dave Walker, the minister of Aldershot Church, wanted me to speak about Wayside at the regular service Sunday morning. Now — I love the place, and to say a few words about Wayside to a gathering of parishioners who actively support it, well, that is indeed a pleasure. The words just bubbled out of me, for my feelings about Wayside are strong, vivid, real and sincere. I hope this article puts some of these feelings into print. I could go on and on about Wayside, and so I shall.

Physically, Wayside is a big old house beside the reservoir on the side of Hamilton mountain. There is room for fifteen of us, a dog and a whole bunch of animals and birds. There is also a greenhouse, a fishpond, a tool shed, a large garden, and a smoggy view of beautiful Toronto. There is always 'something' doing, for people LIVE here. No rule says that the grass will be cut once a week, but it usually is, just as the garden is cared for. The housework is done regularly, just as it should be. There is often a story, card game or a joke going on with people involved in it. Just whoever wants to be. The buildings are full of repairs, and need many, many more. WE have done them all, believe it or not, including: roofing, carpentry, flooring, painting, cement work, plumbing, glazing, and simply whatever is needed. I guess when something needs doing badly enough, it gets done — and with skill, precision and a great deal of effort. There is no comparison, surely between the house when it was built ages ago, and what it is now, nor, for that matter with what it will be in the future, for this work goes on and on. For example, whole rooms have been torn out to the very outside walls, built again and finished properly.

Outside help comes in the form of donations of food, clothing and cash. It comes from individuals, churches, organizations and business firms in the community. The keynote here is that it comes from PEOPLE who are interested in us, and our recovery — interested enough to spend an evening of cards, talk, fun and laughter. It lets us relax and start to unwind a bit. This past summer we have had barbecue parties; sometimes, we have even played football and badminton with some fine young peoples' groups who join in wholeheartedly, and in the singsong afterwards. These were wonderful times, enjoyed because people are interested. We now have a truck with which we circulate into the community with furniture, appliances and clothing. Think of it — we are beginning to be of service to the community! The Women's Missionary Society gave us the truck, and we are making good use of it.

Now to state the meaning of Wayside, for me.

I came here out of work, money and friends. I was at the bottom of my barrel, and ready to try anything to stop this headlong and panic stricken plunge into the depths of despair, self-recrimination and hatred. I desperately wanted to reach out and grab hold of reality, but I was exhausted, empty, and completely wrung dry. I had twisted myself to my physical, emotional and mental limit. I didn't know what on earth to do or where to go. I was just existing, and quite sure that there was no point in doing that either. I had never tasted society or the community as it really is, and claimed that I didn't want to. Basically, of course, I just didn't know what I was talking about. I shied away from everybody and everything, and almost opted out of life itself.

So I came to Wayside, bankrupt of hope for me, my family and the future. But here, the pressure was off, and I came to a gentle halt. I unwound. I relaxed, and quit being so fiercely busy doing nothing. I didn't have to try so hard to accomplish what was really nothing. I began to realize that I couldn't even escape from this terrible (in my eyes) world. Slowly, but surely, I noticed that I could be me, and that would be just fine for today. I could accept me for whatever I was, and start from there to live. That is a simple word, dear reader, that 'LIVE', and probably you live now and have done so for years. But consider, if you can, that I have just begun.

After all these years of pounding my fat head against that solid brick wall of insecurity, fright and self-loathing, I have begun to live, to feel healthy, useful, needed, and even loved. Wayside is halfway into the community from which I had run away all my life. Nobody said I had to climb aboard all at once in a bundle of nerves and self-made fences around my true feelings. Nobody said do this, or go there, or act this way. I could just risk an excursion into life whenever I wanted to. This gentle process relaxed me further. I felt like risking more and more of my feelings and my interests. Now I am pretty comfortable about moving out into the community and society as a full-fledged member. Yes, I can even use that phrase, and mean it. If you don't think that isn't a welcome change from the old me, you just didn't know me. I can live a little bit with my conscience, without writhing too much, and that touch of serenity is almost beyond words.

These days, it seems I am getting healthier almost every day, either physically, mentally, or emotionally, I am working at a good job, with good pay and good prospects for the future. I am catching up on unpaid bills, slowly but surely. I am keeping most promises and appointments, and even meeting the deadline for this article. I entertain sincere and reasonable hopes for the future with my family. I recognize I can be strong enough to adjust to these particular hopes not coming true. Yes, these days are not long enough for all the living I want to do. There is always something, whether it be badminton, swimming, rollerskating or movies. Sometimes, I simply enjoy relaxing, shopping, or working around the house.

That is what it is all about for me now. It is sometimes quiet, simple and delightful. It is sometimes a surging, seething, enthrallment with life as I find it and make it.

The future — I am seriously planning to take flying lessons and become a licensed pilot; I hope to someday actually learn to swim. I have many, many fishing spots to rediscover, and might even catch some fish this time around. Who knows? Whatever comes along, I'll give it a good try.

It's pretty obvious, isn't it —
I came to life at Wayside. My way.

Your Prayers are asked

— for group members and officers as a New Year begins that each one may recognize her responsibility as part of the Society.

— for all planning for and participating in Presbyterial Annual Meetings that they may think not only of the accomplishments of the year that is ended but make constructive plans for the year 1971.

— let us pray that as we study the estimates at home and overseas, that we think of this money as a tool which will bring the message of Jesus Christ to thousands of people in many lands. Let us think of the spiritual value of our gifts in the life of a child in India, of a family being rehabilitated in Nigeria, of a person being healed in Taiwan, of an office efficiently staffed in Japan. Let us pray that we think of these people at home and abroad and that we may be led to give resources to share the message of Christ.

— for all who come to know Wayside House in Hamilton as home for varying periods, that their stay there may be a time of physical, emotional and spiritual uplift, and that they may acquire the needed strength and fortitude to enable them to find a meaningful life.

— for the members of staff of Wayside House, that they may be granted the needed strength, patience and wisdom for the ministry that is theirs.

A PLEA FOR PRAYER FROM RHODESIA

The following are excerpts from a letter by a Rhodesian:

"You probably realize that Rhodesia is ruled by a white minority regime that forms only 6% of the total population of the country. In November 1965 this regime declared unilateral independence thereby dashing all hopes for Africans ever realizing their aspirations. Rhodesia continues in agony under a state of emergency that has landed vast numbers of innocent people in jail without trial, along with the agony of the caustic burns of suppression, rejection and poverty through economic exploitation. Day by day the white minority regime presses its programme of deepening apartheid, perversive legislation with justice and freedom for the few privileged whites and permanent serfdom and political cold storage for the vast masses of Africans. The intensification of the economical depression and social deprivation of our people continues to be our main concern. The lust for education, for example, is constantly deterred by the lack of school fees compounded by insufficient educational facilities. The present regime spends 12 times the amount on education per European child that it spends per African child. There are educational facilities for every white person from kindergarten through University even if the person is dull. But thousands of brilliant African children are not even within the reach of the dustbins of melancholy. In fact, the present regime has stuck to the lowest ebb of moral bankruptcy and lacks all sense of moral justice.

"The political trends in Rhodesia today are quite irreconcilable with God's purposes, and, in time to come may truly result in tragic consequences for the country as a whole, for the whole of Southern Africa, the African continent and even the world."

* * *

Letter

A common complaint heard from Glad Tidings subscribers is one which to me is alarming and somewhat frightening. They express bitter disappointment regarding the absence of the PRAYER page. Some register their annoyance at this "loss" by refusing to renew their subscriptions. In prayerful concern for those who have depended on this PRAYER let us hope that a deeper understanding of prayer be ours. Prayer is our open line to God through His Son and the Holy Spirit. When we come in faith, believing, we receive, as well as transmit, a message. Jesus, in His days on earth, encouraged His followers to pray continually. He supports our honest efforts to lift up our hearts and voices in prayer and the Holy Spirit guides us, in the quietness of our "closet" or spontaneously directs us as to "what you shall say".

The MISSING prayer in Glad Tidings was beautifully composed and brought comfort and strength to all who earnestly read it. But it was not there for the benefit of those who hurriedly prepared a meeting programme, reading it, perhaps, for the first time in the course of that meeting.

Public prayer is not to provide an opportunity to demonstrate skill in the use of words but is, rather, the humble expression of confession, supplication, thanksgiving, and intercession. Let us, therefore, hold our personal communication with God through Jesus His Son, and when opportunity comes to lead others to the 'Mercy Seat' "where friend holds fellowship with friend", may we 'compose' our own prayer in our own way. Lord teach us how to pray!

—Eleanor McKee,
R.R.#2, Collingwood, Ont.

* * *

COMMUNICATION

"Knowledge of God comes through people — people who can communicate."

THE CHURCH IN THE WORLD

Joint Consultation Set On How Mass Media View Women

The image of woman projected by the mass media in Europe will be the subject of a consultation of Christian women to be held in Vienna next June. In preparation, women's groups in France will be asked to monitor all of the media during the month of January and report their findings.

Main purpose of the consultation will be to sensitize women to the picture being painted in radio/TV, women's magazines and advertisements. Consideration will also be given of how the media may be used to change the prevailing image. Participants will include specialists on the various media and church women, not only from Europe but other continents as well.

Current Tensions in World Mission Analyzed by British Mission Leader

Experience has taught Western Christians that winning men for Christ is neither simple nor quick in the place where they live. Therefore they have "created a Shangri La mission field where the Gospel really works and they will pay almost anything into the missionary box in order to keep that dream alive", according to Canon John V. Taylor of London, general secretary of the Church Missionary Society (Anglican).

Addressing the Divisional Committee on World Mission and Evangelism of the World Council of Churches which met in Geneva in November, he said some Western Christians find it hard to accept that mission is now everywhere the same. This is because they have come to depend on a "fantasy of the simple Gospel".

"Misinterpreting the New Testament", Canon Taylor said, "we have painted a picture of a plain, uniform message which evokes an immediate yes or no, and we have built far too much on that idea".

He spoke of the contrast between the hopes of those who support a missionary society and the expectations of the people overseas who look to the society for help. And he made a plea that the tension between these two groups be brought into the open and faced not with scorn but with understanding as "a tension that will always be inherent in the partnership of different churches in the one mission".

The mission society executive also stressed the historic emphasis on the local congregation as the place where mission takes place. While expressing gratitude for "think-tanks" of the world church and a dynamic ecumenical avant-garde whose new concepts eventually filter down to the local church, he made a strong plea "never to ignore the little people".

"If there is going to be anything distinctively Christian in the upheaval of political and economic change which must come upon our world", he said, "it will arise not from the preaching of radical Christian leaders but from the faith of the poor and the despised and the fierce wind of the Spirit blowing through their solidarity. Somehow we must find more effective ways and means not only of serving them but of drawing into our committees and assemblies the hidden wisdom and the blessedness which is theirs".

Today's World Makes Mission "Urgent, Desperate" — Potter

Christian missions still face many of the same issues and challenges that confronted the pioneers of the missionary movement when they met at Crans, Switzerland, in 1920 and agreed to form the International Missionary Council, the Rev. Philip Potter told the Divisional Committee on World Mission and Evangelism meeting. Yet the context of the mission today is even more "urgent, desperate and exciting", he said.

Asked why he thought mission boards and agencies were now more capable of solving these problems, Mr. Potter, director of the Division of World Mission and Evangelism, said "In the 1920's the Christian mission movement had many advantages. It was tied to the colonial, imperial powers and had superior resources of personnel and funds. Today the People of God around the world are more critically articulate than formerly and they are simply not going to wait for church leaders and mission agencies to agree to change". Laity, youth groups and others, he said, are experimenting in new forms of missionary presence despite the opposition of the establishment. The problem is to relate these experiments to the renewal of the institutional Church.

Comparing the missionary situation after World War I to the present, Mr. Potter saw "a surprising coincidence" of concerns. He said the war made the whole world one suffering community —"all countries were caught up in the same destiny." The relation of mission and politics was evident even then. Prophetic voices writing in the *International Review of Missions* called on missionaries and Christians everywhere to participate in the liberation of peoples under colonial rule.

The noted historian, R. H. Tawney, speaking at the 1928 Jerusalem Assembly of the IMC, deduced that one reason the mass of mankind was alienated from Christianity was that "Christian churches have left untouched much territory that should be occupied. They have tolerated too much they should have attacked. Christianity must command the whole of life or none."

In 1920 another noted scholar, Edwyn Bevan, wrote after a visit to Asia: "In Christ race barriers are done away, and if Christianity ceases to stand for universal human brotherhood it may as well give up any claim to be taken seriously". Mr. Potter underlined that these great Christian thinkers and missionary leaders saw these social and political issues as integral to the Christian mission.

The DWME director then sketched briefly current studies and activities conducted by the Division.

* * *

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CANADA IN THE WORLD

Communications Being Improved

A Canadian loan agreement for $40,000,000 to help revolutionize India's telecommunications system was signed recently in New Delhi.

The 50-year interest-free loan will be used by the Indian Posts and Telegraphs Department for the expansion and improvement of domestic communications. It represents approximately one quarter of the foreign exchange component in the $600,000,000 telecommunications program that is part of India's current Five Year Plan. The program is designed to provide 600,000 new telephone connections and 30,000 additional long-distance circuits.

The Canadian loan will be used specifically for the design, manufacture and supply of telecommunications equipment by Canadian firms, including 15,000 kilometres of underground telephone cables.

Food Given By Canada

Canada is giving a special supplementary contribution to the World Food Program of $10,800,000 in wheat and flour and $2,700,000 in cash. This brings Canada's contribution to the WFP for the years 1969 and 1970 to $27,000,000 in food aid and $8,100,000 in cash.

The World Food Program, established by the United Nations and the Food and Agriculture Organization, began operation in 1963. Its activities are devoted to the support of the economic and social development of countries in Asia, Africa, the Caribbean and Latin America.

Kenya Medical School Progressing Rapidly

Like all developing countries Kenya suffers from an acute shortage of doctors. At present there are only approximately 600 doctors in Kenya serving a population of 6.5 million. (In comparison there are 8,000 in Quebec for a population of 5.9 million.)

In July 1968, to combat this shortage, the Canadian International Development Agency negotiated a two-year contract with McGill University to train Kenya medical students and establish departments of paediatrics and internal medicine at Nairobi.

Six doctors from McGill have been doing this for the past year as well as caring for patients and taking part in various clinics and hospital committee meetings. At present the Canadian doctors are teaching some 60 students divided into two classes.

Postgraduate training in medicine and paediatrics is also part of the CIDA-sponsored program.

Canada is also supplying advanced training for African doctors in this country. One postdoctoral fellow in cardiology is already training at the Montreal General Hospital.

WHO IS THY NEIGHBOUR?

Thy neighbour? It is he whom thou,
Hast power to aid and bless —
Whose aching heart or burning brow,
Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor,
Whose eye with want is dim.
Whom hunger sends from door to door,
Go thou and succour him.

Thy neighbour? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain,
Go thou, and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan, helpless left,
Go thou, and shelter them.

Thy neighbour? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are beyond the grave —
Go thou, and ransom him.

When'er thou meet'st a human form,
Less favoured than thy own,
Remember 'tis thy neighbour's form,
Thy brother or thy son.

Oh! pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery —
Go, share thy lot with him.

— Circle of Prayer, Vol. IV

W.M.S. ESTIMATES FOR 1971

In the early months of last year the members of the executive staff and the Council Executive sat down together to look at the needs of the fields at home and overseas. The Society is faced with the same financial problem as business and industry — a dollar today will buy only 77% of what it would buy eight years ago. Knowing that incomes have not increased at the same rate as costs, the Finance Committee asked the Council to approve a smaller budget, totalling $452,240.00. However, there were commitments and other needs that could conceivably become a responsibility in 1971 so the Council Executive was given "permission to use the Legacy Fund to the amount that is required." This supplementary budget was estimated at $42,580.00. The details of these estimates are given on the following pages.

I hope you will not look at them as merely figures, as dollars and cents. They speak to us of people who have gone for us to teach boys and girls in India, to nurse the sick in Formosa, to work with youth in Japan, to share in the Christian work in Nigeria, to serve with workers in Guyana, to staff institutions and to help ethnic groups in Canada. When you speak of estimates in your auxiliary think of them in terms of those who are our ambassadors in the work and of us all who are Christ's ambassadors wherever we are living and working.

For us, Christ gave to the uttermost. He does not ask us to give as He gave. He does ask us to be faithful. When we work at our discipleship, we have His promise, "and lo, I am with you always." May this upholding be your inspiration as you go forward into another year of service for Christ.

Isabella T. Hunter, Treasurer

NATIONAL MISSIONS

CHINESE IN CANADA

Montreal, P.Q.: Mrs. Yew Fin Tam Hu, Miss Betty Lam.
Toronto, Ont.: Miss Margaret Near, Miss Grace Wong.
Vancouver, B.C.: Miss Ruth Yeandle (part-time), Miss Annie Wilson, Mrs. Angela Fong-Sang, Chinese Assistant, Kindergarten Assistant (paid from Kindergarten fees), Grant to Chinese Church.
Victoria, B.C.: Miss Catherine Watson, Miss Fanny Tse, Grant to Chinese Church (paid from Kindergarten fees) $34,000.00

HOSPITAL AND SENIOR CITIZENS VISITATION

Vancouver, B.C.: Mrs. K. Smith (part-time). New Westminster, B.C.: Mrs. Roy Mercer (part-time). Winnipeg, Man.: Mrs. G. W. Bradley. East Toronto, Ont.: Mrs. H. Livingston (part-time). London, Ont.: Miss Lily Schneider. Montreal, Que.: Mrs. W. B. Leatherdale East Toronto: Miss Lillian Reay	$18,750.00

PRESBYTERY DEACONESSES

Presby. of Westminster, Miss Ellen Douglas; Kamloops, Miss Annabelle Wallace; Calgary, Miss Ruby Walker; Brandon, Miss Diane Tait; Hamilton, Miss Evelyn Murdoch; Temiskaming, Miss Shirley Cayley; East and West Toronto and Brampton, Miss Margaret Balderston, Miss Agnes Gollan	$35,200.00

INNER CITY WORK

Presby. of Wpg: Miss Iris Ford, Miss Athalie Read; Hamilton: Miss Margaret Sinclair; East Toronto: Miss Margaret Avison, Miss Charlotte Stuart; Montreal: Miss Lois Cooke, Miss Ann Drummond, Mrs. M. Allen, Miss Hazell Davis	$38,000.00

PRESBYTERIAN FELLOWSHIP HOUSES

Prince Albert, Sask.: Mr. O. Kristensen and Mrs. O. Kristensen. Winnipeg, Man.: Mr. A. Beattie, Mrs. A. Beattie, Summer Relief	$ 8,950.00
Executive Director, Miss G. Kelly; Secretary, Mrs. Agnes Collier	12,300.00
Student Deaconesses and Assistance to Nursery Schools	4,000,00
Transportation of Summer Workers	500.00
French Work — Secretarial Assistance	1,000.00
Field Expenses	7,500.00
Transportation	800.00
Staff Training Conferences	1,000.00
Total — National Missions	**$162,000.00**

OVERSEAS MISSIONS

INDIA

Jhansi Field—Helen MacDonald Memorial School		
Salaries: Miss Edith Magee, Miss Margaret Leask, Miss Diana Wadsworth, *Miss Eleanor Knott	$14,750.00	
General Conduct of Work: Educational; General Maintenance and Repairs	8,650.00	
Mission Administration: Travel, Postage, Cables, etc.; Grants and Donations; Maintenance of Missionary Residence	140.00	$23,540.00

*Balance of $750.00 paid by Knox Church, Toronto

Bhil Field

Salaries: Miss Mary Sherrick, Miss Beatrice Scott, Miss Margaret Kennedy, Miss Agnes Hislop, Miss Pauline Brown, Reg.N., Miss Ida White, Reg.N., Miss Doreen Morrison, Reg.N.	28,100.00	
General Conduct of Work Evangelistic (MC); Mobile Medical Units (AC); Education — Schools and Hostels (AC); Abey Memorial Home (AC); General Maintenance and Repairs (AC); General Accounts	22,735.00	$50,835.00

MC—Missionary Committee
AC—Administrative Council for Christian Institutions
CC—Church Council

Co-operative Work: Indore—Graduate School of Nursing—salary—Miss Sushila Patras, Grant for staff	$2,000.00

GUYANA

One salary	
Field Expenses—Mission: Missionaries' Rent, Telephone and Electricity, Insurance	$4,500.00

NIGERIA

Salary	$3,700.00

TAIWAN

Salaries: Miss Isabel Taylor, Miss Diane Petrie, Reg.N., Miss Louise Gamble; Miss Wilma Welsh, Miss Joy Randall, Reg.N.	$18,400.00	
Field Expenses—Mission: Field Travel; Rent; Mission Administration; Language Study	3,475.00	
Field Expenses—Church: Women's Committee; Mountain Work Committee; Missionary Personnel Committee	2,870.00	$24,745.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salary: Miss Mavis Hyndman	$3,700.00	
Field Expenses—Mission: rent, travel, general expenses	2,100.00	
Field Expenses—Church: Salaries for Pastors and Deaconesses; Grants to Christian Education (Young People, Women's Welfare and Study Departments, Christian Literature and Scholarship Committee); Organization and Administration (General Secretary, Christian Education Secretaries, Kindergarten Teachers, Housing for Christian Education Secretaries)	$7,300.00	$13,100.00

MISSIONARIES' EXPENSES

Furlough Travel: Miss Agnes Hislop, Miss Mavis Hyndman	$2,050.00	
Rent Allowance: Miss Mavis Hyndman (4 mos.), Miss Agnes Hislop (8 mos.)	600.00	
Language Allowance: Miss Mavis Hyndman	800.00	
Travel in Canada for overseas business	200.00	$3,650.00
Overseas Staff in Canada: Miss Margaret Ramsay (on leave of absence).		

Executive Director: Miss Mary E. Whale, Secretary — Mrs. Brenda Taylor; Director's Administrative Visits . . .	13,100.00	
Total — Overseas Missions		**$139,170.00**

ORGANIZATION

Salaries:		
Executive Director: Miss Louise Reith; Departmental Secretaries: Adult Secretary, Miss May Nutt; Consultant in Elementary Education, Miss Mabel Booth; Consultant in Leadership Development, Miss Helen Tetley (paid by Board of Christian Education); Regional Secretaries: Miss Margaret Boyd, Miss Dorothy Keller, Miss Lois Powrie, Miss Barbara Woodruff, one replacement; Stenographic Secretaries: Mrs. Jean Cook, Mrs. Edith Ross	$49,700.00	
Expenses: Director, National and Regional Secretaries . .	8,600.00	
Conduct of Committee Work: Adult Work Committee Girls' Work Committee; Children's Work Committee	300.00	
Deputation	1,000.00	
Training Projects, Camps and Conferences	1,500.00	
Total — Organization		**$ 61,100.00**

EDITORIAL AND W.M.S. BOOK ROOM

Salaries: Mrs. Helen C. Young, Editor of Glad Tidings; Mrs. Norma McComb, Manager of Book Room; Miss Flora MacPherson, Bookkeeper; Mrs. Mildred Preston, Secretary—Editorial; Mrs. Elizabeth King (part-time), Secretary—Circulation; Editor's Expenses	$22,500.00	
Annual Report	4,000.00	
Glad Tidings	5,000.00	
Public relations	100.00	
Total — Editorial and W.M.S. Book Room		**$ 31,600.00**

GRANTS

United Nations Association in Canada	$10.00	
Department of Education for Mission of the National Council of Churches, U.S.A.	250.00	
Ecumenical Institute of Canada	1,700.00	
Department of Women's Work of the Alliance of Reformed Churches	50.00	
Africa Committee of the Division of Foreign Mission and National Council of Churches, U.S.A.	100.00	
Canadian Council of Churches		
World Missions	500.00	
Missionary Education	100.00	
Total — Grants		**$ 2,710.00**

ADMINISTRATION

Salaries: Assistant to the Treasurer and the Secretary, Miss Myrtle Rose; Bookkeeper, Mrs. Margaret Loescher; Secretary, Mrs. Mary Shepherd (part-time)	$13,500.00	
Office Rent	9,000.00	
Auditing	750.00	
General Expenses	5,000.00	
Travelling Expenses of Council Executive	2,500.00	
Life Membership	300.00	
Exchange	200.00	
		$ 31,250.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps and Liability	$ 1,500.00

STUDENT WORK

World Student Christian Federation:		
Geneva—General Budget	$1,000.00	
Brazil and Mexico	1,000.00	
Student Christian Movement of Canada General Budget	700.00	
Canadian Service for Overseas Students and Trainees	100.00	$ 2,800.00

COUNCIL MEETING	$ 6,000.00
MEDICAL INSURANCE FOR STAFF	$ 2,400.00
CANADA PENSION	$ 5,000.00

SYNODICAL GRANTS

British Columbia	$400.00	
Alberta	310.00	
Saskatchewan	200.00	
Manitoba and Northwestern Ontario	225.00	
Montreal and Ottawa	50.00	
		$ 1,185.00

CHRISTIAN LITERATURE

Africa: All Africa Conference of Churches	$ 500.00
Africa Literacy Centre (Kitwe)	500.00
Christian Literature Publications (Nigeria)	300.00
Canada: Canadian Bible Society (Publication and distribution of Scriptures)	1,500.00
Christian Literature for Indian Canadians	200.00
Canadian Council of Churches (World Christian Books, Africa S.S. Curriculum, Study Centres)	600.00
French Literature Publications	400.00
Italian Literature Publications, Montreal	100.00
Hungarian Magazine 'New Life'	500.00
Ukrainian Magazine 'Evangelical Truth'	1,500.00

Caribbean: Caribbean Committee for Joint Christian Action (S.S. Curriculum Material)	200.00		
Geneva: World Council of Churches			
a. Christian Literature Development Fund	1,000.00		
b. Special Christian Literature Projects (to be designated)	1,000.00		
World Student Christian Federation: Publication and Development Programme	500.00		
Aikya Magazine for Students in India	250.00		
Pilgrim Magazine for Students in Ceylon	250.00		
Guyana: Christian Literature	250.00		
Hong Kong: Chinese Christian Literature Council	600.00		
India: National Christian Council	400.00		
Children's Books—special project	200.00		
Christian Literature in the vernacular for non-Christian University students and adult study material	300.00		
Christian Literature and Visual Aids for Bhil	150.00		
Christian Literature and Visual Aids for Jhansi	150.00		
Japan: Christian Literature for Korean Christian Church in Japan	600.00		
Latin America: Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)	300.00		
New York: Committee on Christian Literature and Literacy	1,000.00		
Committee on Christian Literature for Women and Children on Mission Fields, Inc.	300.00		
Missionary Research Library for North America	75.00		
Taiwan: Christian Literature	600.00		
Contingency	300.00		
Total—Christian Literature		**$14,525.00**	
Less grant from Legacy Fund	9,000.00		**$ 5,525.00**

SUMMARY OF 1971 ESTIMATES

National Missions	$162,000.00
Overseas Missions	139,170.00
Organization	61,100.00
Editorial and W.M.S. Book Room	31,600.00
Grants	2,710.00
Administration	31,250.00
Insurances and Taxes	1,500.00
Student Work	2,800.00
Synodical Grants	1,185.00
Medical Insurance for Staff	2,400.00
Canada Pension	5,000.00
Christian Literature	5,525.00
Council Meeting	6,000.00
General Fund	**$452,240.00**

1971 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS			
Jhansi Field, India			
Hostel Assistance	$300.00		
General Maintenance	190.00	$490.00	
Bhil Field, India			
Evangelistic	1,255.00		
Educational—schools and hostels	9,785.00		
Abey Children's Home	2,330.00		
Mobile Medical Units Upkeep	8,715.00		
General Maintenance and Repairs	1,850.00	23,935.00	
Guyana			
Car Upkeep	250.00		
Leadership Training	200.00	450.00	
Taiwan			
Field Travel	350.00		
Medical Supplies	400.00	750.00	
General		1,075.00	**$26,700.00**
NATIONAL MISSIONS			**6,000.00**
ORGANIZATION DEPARTMENT			
Bulletins — to Children's Leaders and to Adult Groups	500.00		
Resource Materials and Equipment for Staff and Leaders	600.00		
Promotional Booklets	150.00		
Annual Report Forms	250.00		**1,500.00**
EDITORIAL DEPARTMENT			
Complimentary copies of The Glad Tidings			**450.00**
			$34,650.00

BELOW ARE ITEMS FOR WHICH WE ARE RESPONSIBLE AND WHICH WERE REMOVED FROM THE GENERAL FUND ESTIMATE

LEGACY FUND

NATIONAL MISSIONS			
Montreal Presbytery Deaconess	$3,900.00		
National Contingency	1,500.00		$5,400.00
OVERSEAS MISSIONS			
India—Co-Operative Work			
Ludhiana Medical College	2,750.00		
Vellore Christian Medical College	1,580.00		
Allahabad Agricultural Institute	500.00		
National Christian Council of India	200.00		
Serampore Theological Training College	350.00	$5,380.00	
Nigeria			
Expansion of personnel	10,000.00		
General Development	6,300.00	16,300.00	

Taiwan			
New Staff Requested (2)		7,000.00	
Overseas Contingency		1,000.00	29,680.00
ORGANIZATION DEPARTMENT			
Staff Appointment	4,600.00		
Training Projects	500.00		
Deputation	200.00		
Organization Contingency	200.00		5,500.00
EDITORIAL DEPARTMENT			
The Glad Tidings	400.00		
Editorial Contingency	600.00		1,000.00
AUDIO VISUAL MATERIALS			500.00
GENERAL CONTINGENCY			500.00
			$ 42,580.00

FIELD REQUESTS REGULARLY TAKEN FROM LEGACY

INDIA — JHANSI		
Bursaries		
Undergraduate	$ 200.00	
Nursing	100.00	$ 300.00
INDIA — BHIL		
Repairs	1,000.00	
Bursaries	1,790.00	2,790.00
NIGERIA		
Miss Ella George	1,200.00	1,200.00
K.C.C.J.		
Bursaries	600.00	600.00
		$ 4,890.00

THE FOLLOWING ITEMS MAY BE REQUESTED FROM LEGACY FUNDS IF NEEDED —

INDIA — BHIL			
Grants for buildings	$5,000.00		$5,000.00
MISSIONARY ORIENTATION (Budgeting for 4 New Staff)			
Grant to Toronto Institute of Linguistics	50.00		
Fees at T.I.L. for outgoing missionaries	512.00	($128. x 4)	
Grant to Missionary Orientation Course	100.00		
Fees for missionaries for M.O.C.	700.00	($175. x 4)	
			$1,362.00
K.C.C.J.			
Kindergartens — K.C.C.J. has requested $16,970.00 capital for kindergartens in 1971. The policy would be to grant each specific request on the basis of specifications. We are suggesting we inform K.C.C.J. that we would consider requests up to $15,000.00			15,000.00
			$ 21,362.00

In Remembrance

Name	Church	Presbyterial
Mrs. Agnes Templeton	Knox, Midland	Barrie
Mrs. Charles White	Knox, Midland	Barrie
Mrs. Jennie Hill	Knox, Grand Valley	Brampton
Mrs. Amanda Nicol	Knox, Oakville	Brampton
Mrs. Thomas Wilson	St. Andrew's, Brandon	Brandon
Mrs. Grace Bass	St. Paul's, Kemptville	Brockville
Mrs. James Buchanan	Westminster, Paisley	Bruce and Owen Sound
Mrs. John McNeill	Westminster, Paisley	Bruce and Owen Sound
Mrs. T. W. Thompson	Westminster, Paisley	Bruce and Owen Sound
Mrs. Elizabeth Wilson	Knox, Leamington	Chatham
Mrs. J. F. Fletcher	First, Chatham	Chatham
Mrs. J. E. McKee	Cooke's, Toronto	East Toronto
Mrs. E. Saxon	St. Andrew's, Newmarket	East Toronto
Mrs. H. Russell Ferguson	Kenyon, Dunvegan	Glengarry
Mrs. Mary Buchak	St. Paul's, Hamilton	Hamilton
Mrs. Kenneth Gemmel	St. Andrew's, Cobden	Lanark and Renfrew
Mrs. Gordon Campbell	Presbyterian, Appin	London
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Mrs. John M. MacKenzie	St. Paul's, Scotstown	Quebec
Miss Florence E. A. Moore	St. Andrew's, Quebec	Quebec

Mr. Frederick J. Dickson, Armstrong, B.C., died on October 24. Mr. and Mrs. Dickson had been house parents at Fellowship Houses in Winnipeg and Prince Albert until retirement in 1968.

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PLEASE KEEP THIS PAGE FOR REFERENCE. This listing will not appear next month.

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* * *

Filmstrips: Bible Around the World, 54 frames, colour. This is divided into seven sections each dealing with one phase of the way the Bible is carried into all the world	Service charge $1.00
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Available from the Audio Visual Department, 50 Wynford Drive, Don Mills 403, Ontario.

FEBRUARY 1971

GLAD TIDINGS

GLAD TIDINGS

February 1971

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Editor
Helen C. Young, B.A.

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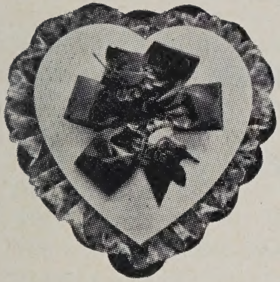
by NANCY CLEGG



To My Valentine

(Reprinted with permission from *World Friends*, United Church of Canada.)

One morning St. Valentine visited me. He stepped off a cloud frilled with pink organdy, announced he'd design me a valentine true, "Providing," he cautioned, "You say what to do!"

I laughed with him merrily as we began. "I'll think of instructions as fast as I can. The first thing I want is honesty in it." He clipped and he glued and was done in a minute.

"Now I would like sunshine, a ray here and there." St. Valentine wrinkled a hand through his hair. Then reaching at morning, I heard him announce: "We'll put sunshine here in a golden flounce."

The card was progressing, "And now," I said, "Love, as true as the heavens and white clouds above." He gathered a little of each from the sky and moulded them into a heart glued on high.

"Now I would like friendship to blossom and grow; the centre of the card is the best place I know." St. Valentine snipped a heart in the centre, and said, "The door's open so friends can enter."

"Next, I would like thoughtfulness as an alarm, to ring out its bells in a moment of charm; that love will prevail whatever the weather." St. Valentine tinkled two bells together.

I paused to watch him, gluing and trimming, then said, "I would like true happiness brimming, right over the card to the person it's sent." St. Valentine smiled for he knew what I meant.

He plucked a few roses, the scent was divine, and placed them full-blown on a pink, heart-shaped line. Extracting a kiss from a bud with a tug, he wound it around the card in a hug.

"Now the card's finished, to whom does it go?" He added, "It's quaint, and I'm sure I don't know!"

"I smiled as I wrote in it, quill dipped in gold: "To all boys and girls under twelve-years-old!"

A Happier Way of Life

by E. STEWART-RICHMOND

"For those who need nursing home care." So says the Alberta Government brochure.

There are 100 of us in this home which could be compared to a small hamlet. How many of the hundred are enjoying a happier way of life? It's a moot question.

Among us there are cranky people and jolly people; chronic complainers and satisfied folk; rude persons and mannerly persons; senile individuals and brilliant individuals; sad folk and happy folk, just the same as you would find in any group of 100 people anywhere.

All of the guests have given up their homes and most of their personal belongings and treasures. Some have left responsible positions because of chronic illness, while others do not realize where they are. It is not an easy transition.

One gentleman, for instance, careless about his clothes and about his personal appearance, was once a successful business man. Now, in the prime of life, he is nothing more than a nursing home resident.

A retired doctor, clever in his own chosen field of medicine, is now dependent on others.

The elderly couple you might see walking slowly down the hall. They would seem happy, and probably are. They think they are in an hotel. He escorts her into the dining room with every bit as much courtesy and consideration as he would were he taking her into the swankiest dining room in town.

The two white-haired ladies, walking arm in arm, always chatting and smiling, both widows, room together and they are congenial and happy.

That adorable silvery-haired gentleman carrying his walker down the hall, he's over 100. The walker is new to him and just now he uses it to rest from walking. He's happy. It's written on his face.

The man with Parkinson's disease, who grips the hand-railing with both hands, takes a very long time to reach the dining room.

Mrs. Richmond is a member of First Church, Edmonton, and a resident in a nursing home.

When his legs shake and he is uncertain, he stops, sings "Jesus Loves Me" over and over, then continues on.

There are many others, some contented, some not. The guests who keep busy are the happiest. Many gather in the recreation room to make articles for a future bazaar, while others work on their own particular hobby in their own rooms.

For some it is disturbing to listen to the oft repeated tales of former glory, and anger may rise at unjust accusations against other guests and administration concerning the stealing of money and personal belongings.

Embarrassment flushes the face at the sight of some guests, overly exposed, wandering along the hallways.

Resentment comes to the fore when unwelcome intruders enter your room regardless of your state of dishabille. We should not be expected to accept this any more than anyone would, should unwelcome intruders enter their home. Our room is our home. We therefore feel, at times, there should be more careful segregation of guests.

Our dining room is bright and attractive, set with 4 guests to a table. White placemats are used at breakfast and supper, and white tablecloths present a pleasant dignified appearance for the noon meal. This atmosphere is often spoiled by the selfish boors who pound on their dishes for immediate and special attention. The food is delicious and attractively served. We are free at any time to ask for seconds, but we may not ask for special meals unless they are prescribed by the doctor. This is sensible. There is not enough time nor sufficient staff to run a "short-order restaurant."

The guest rooms are spacious and tastefully furnished, BUT - Oh, those clothes closets! Only a man could think of such a fiendish device as a little chest of drawers, permanently attached, taking up half the width of the closet.

We're the East Wing, or perhaps, the "Eat Wing". We house the "toastmaster" who bangs on his dishes for more; the "snack-snatcher" who can be seen at the Refreshment Bar at any hour, and the "after meals muncher" who goes directly from the dining room to the Refreshment Bar for a "Wee Snack", leaving a few cookies etc. for others who come later.

The East Wing might be considered the business section of the hamlet for here we have an official "meal-time bellringer", the "Newsie" who delivers papers, the retired doctor, the business-man and the great "leather-man" whose work is unsurpassed.

We may do our own laundry if we wish to, that is, if someone hasn't used up all the soap, gummed up the machinery with Kleenex or burned the ironing board cover to a crisp.

You ask, how does one feel being in a nursing home? Forlorn most of the time. Almost every day you feel like running away, but where to, even if you could run?

At night when you go to bed, after a great fun-filled "to-do" with the staff adjusting your peculiar bed cradle and rubbing your back, you thank God for a warm comfortable home and a kind staff to help you.

Sometimes you know the staff hates you, the administration hates you and the doctor hates you, and, upon looking in the mirror, you discover you hate yourself.

Each morning you look out at the day. When the sun is shining you feel rebellious because you are not able to go out walking. On stormy days you thank God that you do not have to go out and risk breaking your bones.

What are our needs?

We need desperately to feel that we are not on the shelf. We still need outside friendly contacts. We enjoy going out for dinner once in a while, or even going for a car ride.

We crave entertainment. Even a good old-fashioned Hymn Sing would be enjoyed.

A lot of us would appreciate an occasional non-denominational Communion Service.

Ministers are being criticized locally for not giving adequate service to nursing homes. There is a service in this home every Sunday, conducted by a minister from any one of the various denominations.

We would rather have a chapel where we could go and sit when we feel the world is against us. Creating a long narrow slot at the end of the dining room by closing folding doors is not giving us a chapel. Here the clergy competes with the rattling of dishes and other sounds from the dining room. They must wonder why they are criticized when the people who provide the homes do not think it necessary to provide a proper chapel to serve the religious needs of the guests.

This is a Government operated home as opposed to a privately owned institution. In many respects there is little difference. A threat from Administration of "drastic measures" because of an expressed opinion is surprising and unwarranted. In many of the nursing homes guests are afraid to utter one word of criticism or personal opinion lest they be reminded that they are free to go and someone else can take their place the very same day.

Guests should be happy and contented, knowing that this is Canada, and Alberta, and both Governments pretend to the policy that there is freedom of thought and speech without any danger of any threat of any kind.

Staffs in all health institutions should be reminded that those whose constant companion is pain are at times difficult to deal with. It should never be that a patient should "have to learn to get along with the head nurse", but rather, the head nurse through tact and sympathetic understanding should be expected to get along with the guests.

Guests should never be told that certain members of staff have exactly the same illnesses, but "they carry on". Most of the guests in nursing homes have carried on for many years until they could no longer "fight the good fight". The author is reminded of one young chap taking treatment on a stretcher who, for some time, had been listening to all the ailments of an Aid. Finally he propped himself up on one elbow and said, "If you don't mind, nurse, we are the patients here. If you are in as bad or worse condition than we are then I'll be glad to surrender this stretcher to you."

Yes, we are a family of people entitled to live in peace and happiness, despite our various conditions of health.

We are thankful for a Christian inspired Government that provides the privilege of reasonable nursing home care. It is truly a "Happier Way of Life" than living alone in a room, home or apartment where danger always lurks. Danger of falling, danger of heart attacks, danger of deep depression and danger of dying alone because no help is at hand.

Come and visit us and see for yourselves. You are always welcome.

* * *

Perfect Love

by MARJORIE CUNNINGHAM

I searched for my Saviour, 'mid life's busy throng,
In vast city streets, running thither and yon,
I found Him at last, as I longed for repose,
When I stood still and gazed in the heart of a rose.
I thought of the promise He made long ago,
"I am with you always — have I not told you so?"
So I knew Him again, patient, tender and wise,
As I saw the love shining in my mother's eyes.
I'm glad — that I've found Him in things that are near,
In the flowers and the sunshine, and friends who are dear,
He left me His perfect Love, never to part.
And suddenly I found Him, — there in my heart.

SILVER JUBILEE Celebrated at Indore

A few weeks before Christmas a letter arrived from Sushila Patras, Director of the M.I.B.E. Graduate School of Nurses in Indore. Many of our readers will remember that Shushila studied in Canada in 1967.

She tells us in her letter of the plans for the 25th anniversary of the Graduate School on December 14 and 15:

"We are expecting several important people as guests and speakers on that day. But it would make us happiest if you who have done so much to encourage us and help in the development of the School could be here to share in this special occasion. We know that you already share our joy in the fact that the School has reached this stage in its continuing development. But without seeing it in person it will be hard for you to imagine the School surrounded by hedges and lovely flower gardens, the new fountain, and the Faculty Residence donated by the United Presbyterian Church of America.

"We wish you could meet the 37 students from 9 states, Saudi Arabia and even one who has returned from England for the Ward Sister course. The class which will be graduating on December 15th, will add 16 more to our present student body. We had more than ninety applications for this class and already have many for next October's group, including an enquiry from Canada!

"There are four full time staff members: Miss Robson from the United Church of Canada, Miss I. Johnston from the Presbyterian Board (America), Miss J. Morsa, an Indian nurse who has both her Tutor and Administration Diplomas from our School and myself. We continue to get part time teachers from other Mid India Board institutions.

"Perhaps our most exciting news is that our request for a grant of Rupees 4 lacs ($53,000) for a new building and equipment which would give us a large multi-purpose Library-Hall, and more quarters for staff and students, was forwarded by the Coordinating Agency for Health Planning in Delhi, to the World Council of Churches in Geneva. We have heard recently that this grant is to be made! We hope that this will help us to take enough students so that the School can become self-supporting in the future.

"Our festivities include Silver Jubilee program, and Exhibition on Nursing, a Variety Entertainment on Nursing in India, a History of Nursing Shadow Play and on the 15th, the Graduation Ceremony, alumnae meeting and the Alumnae Dinner.

"We know you will be remembering the School and we will be remembering you with deep gratitude on this happy occasion."

Letter from Noreen Tyman

Noreen studied in Canada from September 1969 until September 1970. She writes:

"I wish to extend my appreciation for all the care and protection while I was in Canada. I am indeed thankful.

"I am in my new district, just started to work, and with the shortage of ministers I am asked to preach in two congregations. I wish I had more time for leadership training. I have started church school Leadership training in Leguan. Because of transportation in Wakenaam I am unable to work successfully.

"I am waiting for session to meet and plan some more of my work, then I'll bring up some of the ideas I have had in Canada. I do not know if this would work; but I'll try.

"Kindly continue my copies of Glad Tidings."

Wilma Welsh Writes from Taiwan

We quote here a few excerpts from a recent letter from Wilma:

"I am presently spending four days per week at the General Assembly Office in Taipei and one day a week helping the principal of the Theological College, Dr. David Chen, with his English correspondence. I have now completed my required language study . . .

"I am also enjoying teaching English to two groups — one a group of Doctors' wives and their friends in a suburb of Taipei. They are an extremely interesting group. Only two of the ten have any association at all with the Christian Church. We can now thankfully report that two of the young girls are now singing in the choir . . .

"The second group is at the (aborigine) Mountain Centre — a home away from home for the Aborigine young people in Taipei City. Many of them are students of the University here and are keenly interested in English conversation. They know the English grammar but are hesitant to speak the language as they have been taught by Chinese speaking teachers. One young chap is having difficulty with my 'accent' as he says I am the first English speaking person he has ever talked with in English."

* * *

Mission News FROM JAPAN

While on furlough in Canada, Bob and Priscilla Anderson and Mavis Hyndman came into the office and gave us this information for Glad Tidings readers: THE REV. R. K. ANDERSON is in Canada on furlough and studying at Knox College. He is working on the Master of Theology course with emphasis on ministry to minorities. Bob, his wife Priscilla, and children, Jim, Deborah, Jennifer and Nori Jean, are living at the Missionary Residence on Oriole Parkway in Toronto.

MAVIS HYNDMAN arrived in Canada in November, spent a brief furlough here and returned to Tokyo in January to study the Japanese language for the remaining four months of her furlough. Mavis has been doing the English correspondence for the Korean Christian Church in Japan, the National Christian Council (one day a week), and the East Asia Christian Council (during the past summer.) Living in a Japanese society, it is felt that a period of study in the Japanese language will assist her in communicating more fluently with the Japanese people.

YOUNG JA SHIN, who studied at Ewart College and in the Urban Training Program in Toronto in 1967 and 1968, was married to Mr.

Hyun Ku Kim of Korea on November 17. Mr. Kim had to wait many months in Korea before he obtained a student's visa to come to Tokyo, where he and Young Ja were married. He is now enrolled in postgraduate studies at Tokyo Union Theological Seminary. Young Ja left the team ministry in Nagoya the end of September and has now assumed responsibility as manager of the World Student Christian Federation office located in the new Japan Christian Centre in Tokyo.

PAT BAKER, an Anglo-Indian, has been appointed by The Presbyterian Church in Canada to work as Secretary to the Asia Secretary of the World Student Christian Federation, Mr. Moon Kyu-Kang. Miss Baker will commence her duties in Japan this month and her appointment is until October 1972.

GLEN DAVIS is interim-moderator of the Church at Fukuoka. This means two services and a prayer meeting in Korean at Fukuoka as well as his regular trips to Kumamoto, while Pastor Took Sam Kim is in Montreal on the overseas pastors program.

JACK McINTOSH is very much involved in the development of the Korean Christian Centre in Osaka. He attended a three-day conference on Urban Planning and Development at Yonsei University, Seoul, Korea, in November. Jack has promised to write an article for the Glad Tidings soon.

IN HA LEE has been elected General Secretary of the KCCJ for an additional year. His son, Sung Jon, is studying at Scotia, New York. This was made possible by the International Christian Youth Exchange Program sponsored by the National Christian Council of Japan. Sung Jon is the first Korean in Japan to be involved in this program.

EE-SENG HWANG, who studied at Knox College and the Ecumenical Institute and became acquainted with Church Administration at 50 Wynford Drive last year, is now the pastor of Nagoya Church.

JAPAN CHRISTIAN CENTRE in Tokyo opened on November 2 (see picture p. 12). The Korean Christian Church General Assembly offices will be in this building, and those of the World Student Christian Federation, so Mavis, Young Ja and Pat will be at work there. Future correspondence for the KCCJ should be addressed to: Japan Christian Centre, 551 Totsuka-Machi I-Chome, Shinjuku-Ku, Tokyo 160.

The KINDERGARTEN AT NAGOYA, which is open to children of the community, has increased its enrolment to 26 this year. Japanese is the first language at the kindergarten, with some Korean and English words taught as well.

The Japan Christian Centre in Tokyo, opened on November 2. Offices of the General Assembly of the KCCJ and the World Student Christian Federation are in this building.

RESTRUCTURING OF KCCJ — The Moderator's term is now two years and there are two vice-moderators, one clergy and one lay. A score or so of committees have been consolidated into four departments, with the head of each on the Executive of the KCCJ. The departments are: 1. Evangelism and Mission; 2. Education; 3. Social Action and Welfare; and 4. Finance. Also, a minimum stipend for pastors and workers has been adopted for the first time. Two presbyteries, Kanto and Chubu, have been joined together. This means that Tokyo and Nagoya, 200 miles apart, are now in the same presbytery.

PRAYER — In Japan, prayer is spontaneous. The people would not thank you for a printed prayer. No notes are used and it is not unusual for someone in a meeting to pray for as long as one and one-half hours. Sometimes many pray at once, some in Korean, some in Japanese. As soon as a child is able to talk he is able and expected to pray in public.

FOREIGNERS — Foreigners are not so welcome now that Expo 70 is closed. Canadian young people employed at Expo but staying on for awhile afterwards had their apartments raided ostensibly for drugs. Little was found, and some feel it was done to encourage them and other foreigners to leave Japan. On the other hand, there is the fact that Japan has no real drug problem and it does not want to have one.

CHRISTIAN WOMEN'S LUNCHEON — One of the interesting things happening in Japan among the women is the Christian Women's Luncheon held at certain seasons of the year. It originated with missionary wives and single missionary women who invited their Japanese friends to the luncheon, buying tickets for them, and sending each a copy of the program. A simple Christian message was given at the lunch and an opportunity given to those who wished to know more about the Christian gospel. There were about 30 or 40 women at the first luncheon.

Last October a luncheon was held in the Osaka area and 681 women attended. There were 43 decisions for Christ, and 137 left their names requesting more information.

In one such luncheon held in Nagoya at the Christmas season, the lady presenting the message was very talented in chalk work so she artistically told the simple message of Christmas with the help of beautiful drawings. It had a tremendous impact.

Because of the numbers now attending these luncheons, it has been decided that one will be held in Kobe and another in Kyoto on the same day in February.

About 50 women are involved in planning the luncheons.

PRAYER REQUEST — for members of the KCCJ, especially the Rev. Choong Shik Cheh, brother of "Sam" Cheh. He was pastor of the Church in Osaka but has had to resign because of ill health. Also for Took Sam Kim, studying in Canada and separated from his family.

* * *

INDIA VIGNETTES

by MARY WHALE

"They are doing great things here for girls in this school."

The spokesman, an Indian gentleman, was examining the campus of the Helen MacDonald School, with other members of the Advisory Board. We were walking through one of the hostel grounds. He looked about him and commented further that it was fortunate for girls to be able to have secondary education in a Christian residence and to have the kind of concern which Christian people take, not only for the academic education but also for the welfare of body and soul.

We continued our tour through the hostels. We watched the girls cooking chappttiis at their outdoor stoves. We noted the neat dormitories and how well ventilated they are. We were shown the places where the walls have had to be built up because there often had been intruders trying to get into the girls hostels. The sanitary arrangements were explained and the needs for certain repairs to the buildings were pointed out.

The meeting of the Advisory Board continued after the tour. The members were discussing the future of the school. My Indian friend's comment became a question. What does he mean by "great things"?

Was he thinking of good food — well balanced diet — the high academic standard of the school?

Someone was commenting on the hostel report. "We owe a great debt to our hostel warden, Miss M. S. Lall. Her concern for the total welfare of the girls has resulted in a very fine spirit in the school".

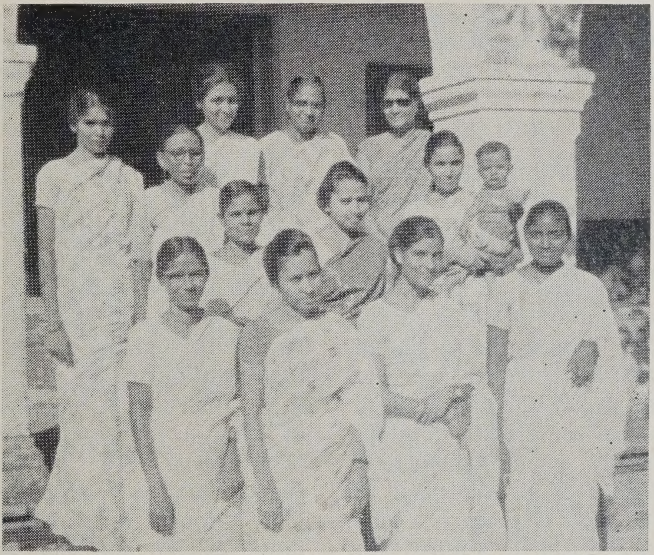
I pictured the students putting on one of their school programmes. It was a programme taken from their course: dramas from history and language study. Much of it was in English for my benefit. There was comedy in their adaptations and we all had a good time. Yes — it is a student body and staff in which one senses a "good spirit".

The meeting went on. The day was hot — but the discussion went on apace. The Board members were working hard to find ways and means of coping with difficulties that might arise. The various officers of the school plus the W.M.S. Overseas Secretary were receiving instructions.

The meeting ended — the Board members dispersed. The thought of our purpose in maintaining the school returned to mind. I thought of those who had criticized the school — the cost, the relationships to the Church. Some had questioned whether the school has ever helped the Church. This question has been a most annoying one for even a hasty consideration of what the graduates are doing answers that question positively.

There are doctors, one for instance in Kashmir, one on the staff of the Ludhiana Hospital. There are nurses, one a senior staff nurse in Ludhiana, one graduate having taken graduate courses is now an anaesthetist in a large hospital. One is the head of the school of nursing. One is nursing in Ontario. There are teachers. The Principal of the Helen MacDonald School, Miss S. K. Singh, makes a strong witness in her life as well as in her leadership. Another member of the Helen MacDonald staff has written poetry which has been published in Hindi magazines. There are nurses and teachers who are now married and whose husbands are in responsible positions in medicine or teaching, and who themselves are sharing in that responsibility. One is married to a doctor on the staff of Vellore Christian Hospital. There are writers, one who is an editor of Christian materials being used by young people throughout North India. There is a teacher of Christian Education at a well known Seminary in India.

These and many others who in their homes, through their children, through their Church and community life are doing the "great things", the Principal of the boy's school mentioned. These things are learned in the classroom from a Christian staff, in a hostel where every day relationships and problems are constantly being brought before the Lord. The commitment of the whole person to service to the Lord, to India is the key motive for the Helen MacDonald School. The ingredients which cause this commitment must be the "great things" the Indian educationist meant.



—E. Knott

This is the academic staff of the Helen MacDonald Secondary School. Their names will mean little to you except for that of the Principal, Miss S. K. Singh who is seen in the back row, second from the right. These women are trained in science i.e. home science, physics, chemistry, biology. They are specialists in Hindi, English and social studies. Miss Andryas, second from the right, front row, is the poetess spoken of in the article. Behind her is her sister-in-law, Mrs. Andryas, who is taking charge of the science department. She is holding her small son who is a great favourite of the whole staff.

Missing from the picture are the hostel staff, Miss M. S. Lall, Miss A. H. Singh and Mrs. Sammuel. The Canadian staff: Miss E. Magee is counsellor for the junior department in Children's Methods; Miss M. Leask and Miss E. Knott counsel in the three sciences; Miss D. Wadsworth is Manager of the School. Miss Leask is Treasurer of the Managing Committee and is working out with the assistance of the Principal and Manager a system of handling money for an Indian staff.

NEW — The executive packet **"INFORMATION FOR ADULT GROUP EXECUTIVES"** is now available from the WMS Book Room for **30c.** The packet which replaces "Handbook for Adult Group Executives" was prepared by the Adult Committee for the use of **local** executives of Adult Groups which are part of the Women's Missionary Society. Members of the executive of local groups will find the information in the packet very helpful.

IMMANUEL - God with us

by (MRS.) CECELIA S. DAMBROWITZ

Something thrilling is quietly happening in Northern Ontario. Not that it hasn't been going on in the past, but from Hearst to New Liskeard and beyond we hear of its symptoms: a group of young people commit their lives to the service of Jesus Christ; a women's prayer and Bible study group, the aftermath of an evangelical conference, develops in a formerly static congregation and is attended by an assortment of parents and their teen-agers; a high school group organizes a retreat for study and sharing of their new Christian commitment; a number of clergymen, backed by their concerned congregations claim a renewed interest in studying and teaching the Scriptures, along with new pastoral opportunities; and a sizeable number of young people work and pray for financial assistance to attend a world missionary conference near Chicago. United, Anglican, Methodist, Brethren, Baptist, Pentecostal, and Roman Catholic churches along with the Presbyterians have been affected in varying degrees.

What is the common diagnosis? A realization of the truth of God in Jesus Christ fosters one's desire to study the Scriptures in depth, to learn to live and "give away" one's faith. This revitalizing of faith certainly does not solve all of a congregation's problems, but it brings with it a desire to examine our aims and work together under God for their fulfillment.

St. John's in Kapuskasing is one of these congregations which has been stirred by the conviction that the Church, as a people related to God through Jesus Christ, has a most relevant and urgently needed ministry to twentieth century man in Northern Ontario.

It is an extension charge, founded ten years ago, which though small, seeks to be a significant witness to its community, and an organism for the spiritual growth of its members and adherents. Its membership represents a valuable combination of denominational backgrounds, each playing its role in the overall work of the church. Now, after six years of services in a school auditorium, the growing congregation needs a permanent building. But before launching a building program, the Session and Board established a committee to study the aims and objectives of the congregation, to assess where we are going, why and how; and to discover if our growth and commitment to Christ were significant enough to shoulder the undertaking, making the proposed building a centre of vibrant growth and outreach.

The goals they found included our continuing active worship, prayer and Bible study; the weighing of our Christian commitment in the use of our time, talents and money; the fostering of Christian fellowship among our members, adherents and visitors through special services, visitation among members, home Bible studies, prayer groups and youth groups; and the expansion of our awareness of special community needs and of world missions.

Already, under the dedicated leadership of church members and the minister, Dennis Oliver, some fulfillment of these goals is evident. Attendance and participation in Sunday services has increased markedly. We have eager new church school students — some with absolutely no religious background; some from strong Protestant and Roman Catholic families who want their children trained in the Scriptures — children who exclaim, "You mean God loves Me?" and ask, "How do you know God has a purpose for you?" or "Why doesn't He make me serve him like a robot?"

An adult Bible class has begun; some requested a mid-week prayer and study group. In considering together our corporate aims, members have shared their faith and have begun to appreciate each other's needs and contributions to God's work.

The building of a church may or may not follow, and as a congregation, we still have far to go before reaping a significant crop for Christ in our "fields white with harvest." But God is working here in the North; and HE is blessing His people's feeble efforts to bring His purpose and meaning to a world that would rather lose its reason than face its future.

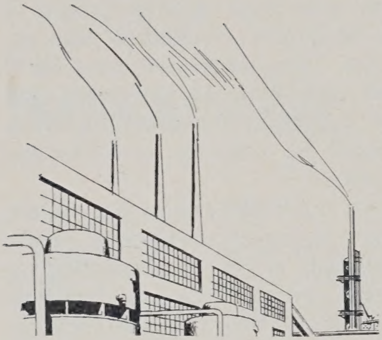
"Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11)

DEVELOPMENT IS . . .

The Lenten Season is a time when many congregations plan to have short term study groups. Information about the "Development is . . . " program for Pre-Easter or Lent 1971 has gone to your minister.

If you are interested in or concerned about the Christian's relation to such questions as — "Canada trades with many nations. As Canadians in our relationship to developing nations — Do We Inspire Hope? or Do We Oppress?", inquire about the material and encourage its use in study groups of men and women in your congregation.

* * *



What can I do about POLLUTION?

by CAROLYN LYSTIG

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

"What a look she gave me as I hung our washing on the line," says the voice on the TV program. And the implication is that her clothes are whiter than white, and mine are, well . . . actually, mine are just an ordinary white. And that's white enough for me. Maybe those high-phosphate laundry detergents do whiten and brighten clothes but they are also one of the gravest dangers in the continuing decay of our lakes and streams. Phosphates help algae and weeds grow in rivers and lakes: the water becomes green, rotting plant material fouls the beaches, fish die from lack of oxygen. Who needs high-phosphate detergents if it means the end of pure water? Let's go back to soap and washing soda or switch to low-phosphate detergents.

According to tests at the University of Toronto Laboratories in Canada: Amway Trizyme, Drive, Fab, Tide, etc., are all high-phosphate detergents. Trend is a low-phosphate detergent. Lux and Ivory Snow are soaps and have less than one percent phosphate content. What else can an individual do to help reduce pollution? Follow some or all of these suggestions and encourage your friends to do the same.

1. Buy beverages only in returnable containers.
2. Avoid buying and using disposable products such as knives, forks, and plates, especially if metal or plastic.
3. Avoid buying products wrapped in purely decorative packaging. (The extra box around the toothpaste tube only has to be disposed of.)
4. Avoid buying colored tissues and other paper products. (Dyes used in them do not break down.)
5. Do not buy or use pesticides containing DDT, Aldrin, Endrin, Heptachlor, Chlordane, Lindane, Toxaphene, Dieldrin. The following insecticides are less persistent: Methoxchlor, Naled or Dibrom, Rotenone, Malathion, Pyrethrin, Cygon.

AROUND THE HOUSE

1. Use only as much detergent as you really need.
2. Dispose of household dust (collected by mops or vacuum bags) into a receptacle to avoid dispersion into the air.
3. Keep your home furnace clean, properly adjusted, and operating efficiently.
4. Be sure everything you wash down the drain or flush down the toilet can be handled by the sewage system.
5. Put a brick in your toilet tank. (Less water will be used when it is flushed.)
6. Do not allow water and waste water to accumulate and become stagnant.
7. Do not burn paper, trash, or garbage.
8. Flatten cans and boxes before disposing of them.
9. Save newspapers and magazines for drives — don't burn them. They can be reprocessed.
10. Store garbage and rubbish in a covered, water - tight receptable. Keep covered. Have your garbage ready for scheduled pick-up.
11. Keep your car in good repair to reduce the pollutants it releases into the air.
12. Keep gasoline-powered tools (lawn mowers, snow-blowers) adjusted and in top condition.

These suggestions have come from a variety of sources: newspapers, brochures, ecology experts, interested persons. They tell us that in order to reduce pollution we may need to change our life style. We may need new buying and consuming habits. We are discovering that many things we thought were marvelous advantages are actually disadvantages because of the effects they have on our environment.

As Christians, we have an obligation to do more than "our share" to reduce pollution. Christ's basic command is to love. Pollution-control is one extremely practical way to express love — not only for our immediate families and for our neighbors that surround us — but for all people, those now living and those not yet born.

TV VIOLENCE

(Reprinted with permission from **Lutheran Women**, Lutheran Church in America.)

Weird cries, screams of anguish, gunfire, splintering furniture, electronic zaps from undefined or not-yet-invented devices filter their way from the family room to my study. Horror movie from some late late show? Hardly. This is the "comic" fare offered every afternoon in lieu of "Sesame Street" or "Misterogers." Bombarded with urgent messages of what is best in terms of cereal, fad toys or other promotional gimmickry, my bleary-eyed darlings stagger up the half-flight to the kitchen. With zeal akin to that of the medieval Children's Crusade, they insidiously pressure mommie to buy, buy, buy. Indeed, surely television sows the seeds of the whirlwind and we reap them in terms of indifference, rioting, undisciplined behavior, anarchy and violence on the streets, classrooms and playgrounds. How long will this continue?

That is one side of the story. Some blame television for all of the vices in our social matrix. The sordid, the perverted, the apathetic indifference of our citizenry all has its roots in television fare, they say.

Equally loud sound the champions of this friendly electronic guest in the homes of America. They contend its educational opportunities open the vistas of every child and adult far beyond the imagination of radio's or print's ancient advocates. Violence is really a vicarious cathartic, they say. It welds the nation in time of crisis and provides a safety valve for the social pressures of a rapidly changing society where mobility and whim of chance make or break fortunes and people overnight. The immediacy of the TV set for escapist relief in this situation is invaluable or incalculable.

As a parent I find myself buffeted around in this churning activity. I seek some sort of perspective. I seriously question the insistent and never ending bash and smash and the ugly apparent disregard for the vital integrity of human personality. The apathy toward suffering IS truly appalling.

But television is not all bad. Traveling with Jacques Costeau, the occasional documentaries, the special features — these are not evil or degrading. And, speaking of vio-

VICE?
VIRTUE?
VARIABLE?

by JOHN A. JORGENSON

lence, I sometimes feel that Lassie's adventures with fire, flood and calamity week after week probably raise children's anxiety levels as high as any of the more sophisticated shows whose content is above their comprehension.

So what do I do? Where do I turn? Some research tells me that violence is harmful. Others say that it is therapeutic. Each school has its advocates and research studies to back up its findings.

My own conclusion is that violence per se is an integral part of life today. It probably is bad for children — at least certain children, perhaps a majority of children. Maybe for a few (at least those children who were researched by the people who find violence therapeutic) watching filmed violence did benefit them in that it reduced aggressive tendencies or behavior.

Or maybe both schools of thought are partly correct. Maybe media violence is really a small part of the issue. Let me suggest that there is a greater violence in society that needs to be dealt with before we can ever expect television to change or we can ever hope to change television. Also, let me suggest that when we do move to change television in any way, we must understand the nature of the medium before we can plan an effective course of action.

Television as we use it in North America is not an information medium. It is, purely and simply, a form of entertainment. It features adventure, sports, escape fantasy and soporific drivel (that is the fancy way studies speak of the programs that put us to sleep in boredom). Television also provides drama, music and a form of news. But it is, first and foremost, entertainment.

But the next point is even more important: you and I are not the consumers of television. Watching is not consuming. All that has been consumed, other than some of the electricity to power the set, is a rather precious commodity totally unrelated to programming, our life time. A chunk of our life time has been exploited, taken and sold to a manufacturer in exchange for viewing his product and a section of film, video tape or live action.

The producer of television is the industry. The product of television is the audience. The consumer of television is the manufacturer of goods and services in our nation's economy.

Startling? Many of us think we are consumers of television and that we dictate what is seen. That is not so. The ratings are in terms of attention — who is watching quantitatively, not who is watching qualitatively. The sponsor is interested in how many exposures his commercial has. The station and network are interested in how many viewers make up the total audience. The program is secondary, except in terms of how it pulls an audience, in competition with the other programs at the same time. You and I are actually part of the television product that is bought and sold. We are not the consumer.

This is what actually happens: A television franchise is granted to a licensee by the federal government. The license holder erects his facility. To get a return on his investment, he must sell something. So he sells time, broadcast time. But time is not very valuable to an advertiser without an audience. So the license holder must develop an audience. To get an audience he seeks a low common denominator of proven ability: harmless drivel, sensational material, violence, sexual suggestion or provocative situations, and the like. To this mix he adds some adventure, some sports, some drama, some music — and he opens and closes each day with a patriotic touch and a dab of religion.

In a sense contemporary television is much like the old huckster who put on a medicine show by his wagon to attract a crowd. When he had his crowd gathered and entertained, he moved quickly to peddle his patent remedy of alcohol and root flavoring, guaranteed to cure everything from broken hearts to fevers, warts and fallen arches. How like the commercial claims of television! It sells audience exposure to manufacturers of cereal, beauty preparations, cars, cigarettes or shaving cream.

Effective Changes Cannot Be Made Quickly

To make effective changes in television programming is a long-term process. To be effective, we must begin right in our own community. Integrity and honesty must be insisted upon, not as good public relations procedure or image, but because they are right. This means they must penetrate all programming.

We must understand next how programs are put together. When a television cameraman goes on assignment, he does not have time to gather much interpretive data about the situation. Nor is that his job. He is a camera specialist. He has very limited time. He has an editor to please. He is paid to do a job, not to evaluate material. He is sent to get that which will hold an audience to the 6 o'clock news. Television is a visual medium. Cameramen are visually oriented persons, professionally trained. They will record visually stimulating material; that is what is significant in terms of their training.

The editor who prunes out what the cameramen bring back is also visually oriented and faces a more complex set of restraints. He has a brief time slot to fill. He has competing programming and competing activities on the part of the viewers to deal with, a producer to please, and a sponsor ultimately whose legitimate concern is not with news per se, but exposure to his commercial.

The tenuous thread that ties all of these highly skilled and creative persons together is audience interest. Television is business — a commercial venture and a very good investment. A good station with proper management is a profitable investment, bringing in a healthy return rather quickly. Witness the newspapers who have purchased television stations. These are not philanthropic or idealistic moves. They are business transactions, entered primarily for making money. The virtue of public service must be secondary. In most cases it reflects an owner's personal conviction regarding proper use of the medium. It may also be exercised for public relations purposes.

As we move from local television to network television the situation is similar but writ large. For the most part, the networks need stars that pull audiences, personalities that can develop a following. These stars are like those of the screen who drew in thousands of fans regardless of the quality of the film shown.

To blame television for false values is not effective nor efficient. Television is people exercising judgment over what goes out. Cameraman, editor, producer, business manager, writer, actor, salesman and stockholder all want the audience to be there tonight and every night so the advertising revenue continues to come in. Threat of reprisal, economic or professional, weighs heavy on each person. Competition is keen.

When we discuss "violence on television" with these people, we need hard facts. Frankly, we don't have them and we don't have a strategy for making whatever we call violence economically unprofitable. In fact, violence is rather an ambiguous issue. It is like the old cyclical argument of which comes first, chicken or egg? Which comes first, violence and then reporting, reporting and then violence, violence due to reporting, reporting of increased violence, more violence for more exciting reporting, and so on? Or in fiction, which comes first, violent action to hold the viewer's attention, or the viewer's desire to externalize his inner conflict, to find catharsis? Who seeks violence in fiction?

I suggest that in terms of communications theory, television is simply a connector between what is inside ourselves and what is out there in this wondrous world that God has created. When we become upset over shadowy representations of reality, perhaps we really have not dealt with all that life includes. Common sense tells us that children are not prepared to face all of life with its complexity of issues and shades of meaning until they have lives and had experiences of their own, vicariously, or directly. But they need adult co-investigation of what being alive means, what it includes, what it involves. I do not advocate bombarding children with television, nor do I advocate shutting it off. Instead, learn to use it. Experience it. Share it with your children, and let them share television with you. Both of us will be better for it. It is simply an electronic connector. Nothing more. Nothing less.

As for changing television — any moves in this direction must be long-term commitments. They will need economic clout if they are to be taken seriously. They will need to be well-planned and followed through. Above all, we must take account of the fact that mass audience media — from the medicine seller's show to the silver screen to the television screen — have always been first of all, entertaining in nature. Any action we take to work for change must take this fact into account.

Meantime, we might enjoy all we can from this — at least sometimes — delightful source of entertainment.

* * *

Prayer Suggestion

Go through this issue of the Glad Tidings writing a sentence prayer on each article. It could start something like this:

"Let us pray
(see p.3) for boys and girls, at home and far away,
(see p.4) for the elderly in nursing homes and hospitals,
(see p.8) for nurses, doctors and teachers in Indore, especially the Director, Sushila Patras . . .

YOU COMPLETE THE PRAYER

OVERSEAS STAFF NEWS

MISS PATRICIA ANNE BAKER will take up duties in the first few months of the New Year as a missionary of the Presbyterian Church in Canada. She will be seconded to the World Student Christian Federation and will work as English language secretary in their new area office in Tokyo, Japan. The World Student Christian Federation will be responsible for approximately two-thirds of her salary. The Women's Missionary Society is assuming the other third, plus provision for housing. Her appointment is to end in October 1972.

The World Student Christian Federation has its headquarters in Geneva. For many years the Women's Missionary Society has contributed to its work through its grant to student work in Brazil and Mexico. The challenge to student work has always been a great one but it is an intense one now. The Korean Christian Church in Japan considers that work among students is one of its high priorities. Therefore, we feel that Miss Baker in responding to an invitation to share in developing an area office for the World Student Christian Federation, is responding to an opportunity to share in one of the most urgent areas of Christian witness today. We in the Society and in the General Board of Missions are happy that this contribution can be made through Miss Baker.

Patricia Anne Baker was born in Madras in South India. She came to Canada via England. She has been working as a secretary in Scarborough, and is a member of Gateway Presbyterian Church in East Toronto Presbytery. After some orientation in the month of January, she will be travelling to Japan in the early part of February.

* * *

ASSURANCE

God is.
Love is.
Weep not, Man,
Say I, the dove.
Green pastures are.
Living waters are.
And God is Love.

— by Mrs. Eve Norman
(60 Riverside Drive, Kapuskasing).

OFFICERS' CORNER

PROGRAMME CONVENERS, GROUPS — There's something about February . . . Driveways to shovel, kids losing mitts, skidoos running on the rocks, spring years away . . . Don't let the blue-snow blues keep your February meeting from being lively, informative, and "extra-special". Make it the "Winter Carnival" meeting of the year, as it were . . . a real morale-builder.

PROGRAMME PLANNERS, PRESBYTERIAL ANNUAL MEETINGS — Spark that Annual Meeting! It needn't be just a dull post-mortem of things past. What if you didn't get past the "blue-line"? That's over. Devote part of your meeting to planning a "Forward Look". A pass to team-mates with the same goal in mind — and you'll *score.*

C.O.C. and EXPLORER LEADERS — Need an assist to raise your scoring total? Are you making use of those C.O.C. and Explorer Leader Bulletins that went out at the beginning of January? They give you material for mission study, St. Valentine's Day and Easter.

PRESBYTERIAL OFFICERS, new one (but also for the ear of those who've been on the team) — "Who's she? I've never heard of her." Oh, dear, 'tis perhaps true. You're a new officer, and the people in your Groups may not have heard *of* you . . . BUT, be sure they hear *from* you. With a scrap of paper, a drop of ink, a 6c stamp, stick-handle your way in among them. Do all of you know the names and addresses of your counterparts in the Groups — the Adult Group Secretaries, the Supply Secretaries, the Associate Members' Secretaries, the leaders of Youth and Children's groups, and the others? Shoot your ideas to them. Sound a warm desire to be of assistance to them. They can help you too. You're all playing in a world-wide league.

IDEA

When Mrs. Gordon Schwalm of Hensall, Ont., received two copies of the 55th Annual Report of the Society, she put a note on one copy asking members to read it, sign their name and pass it on to another member. The blank sheet at the back of the book is being used for the signatures and she reports the copy now has several names on it.

THE HEALING WORD
for lack of purpose

by ALICE C. SANNE

(Reprinted with permission from SCOPE, journal of American Lutheran Church Women.)

A preacher once said at a convention: "We aim at nothing and usually make it." Can't this also be said many times of us today, especially in our personal lives?

Have you ever had a dinner party and found one of your special delicacies hidden away in the refrigerator after your guests were gone? If so, wasn't it because you were so sure you'd remember that you didn't bother to make a list of the things you intended to serve?

And isn't it true that some of us have so many hobbies that we never get anywhere with any one of them? We're interested in sewing, let's say. We make one outfit, and can see all kinds of mistakes in it, but instead of going back to correct them, we jump to millinery. After dabbling in that for a while, we give up and turn to upholstering a badly battered chair. Then, as our spirits soar, we go a step further and join a painting class.

All of these are certainly creative and stimulating hobbies. In fact, they may be even more. We need the new outfit or the new hat. And the chair would fall apart if we didn't fix it. And we surely should let our spirits soar to the beauties round about us.

Paul said, "This one thing I do." He determined the major goal of his life, and then let all other things be subservient to this. I don't believe he gave up tent making immediately, because this was his livelihood, and the young churches might think he was preaching for what he could get out of it if he did. As the ministry grew, however, he accepted the support of some groups. The disciples also suggested the appointment of deacons to care for the poor in order to free them for preaching and prayer.

Paul was a scholar. He might so easily have been a successful teacher in the secular world. But instead, he said, "This one thing I do." He knew he was called to preach the Gospel and would not be distracted by anything, however good. He even said, "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal . . ." This reveals his eagerness and his dedication. When he said he wanted to forget the things that were behind, I don't think he was referring to the prestige of his Roman citizenship, for this he used very effectively after he and Silas had been beaten and imprisoned at Philippi. The following morning the magistrates, realizing they had no case against the prisoners, sent word to the jailor to let them go. But then Paul said, "No, let them come themselves to let us out." He could not allow his imprisonment to remain a blot on the Gospel message, but when the magistrates themselves came to release them, it became headline news — good publicity for their message. They came. And they apologized!

Nor do Paul's words, "forgetting what lies behind," refer to his scholarship. He used his keen mind and wide learning most brilliantly in his writings, especially the Epistle to the Romans. This was used as a textbook in a law school in England for many years because of its clear logic.

Paul calls himself the chief of sinners because he persecuted the Christians. I believe this sin was what he especially wanted to forget, lest it bog him down in despair. And God gave him the victory.

What is your goal in life? You say, "Well, I have a family, so I guess this is my job." It surely is, and a mighty noble task at that. But how can you serve your family best? Surely not just by scrubbing, cleaning, washing and pressing, though these are necessary.

Like Paul, can you say for yourself and for your family, "I press on toward the goal for the prize of the upward call of God in Christ Jesus"? Even as you do this, do you realize the power of example? The Gospel is caught as well as taught.

A mother took her two-year-old to a pediatrician and asked, "How soon shall I start to train him?" He answered, "My dear lady, you've missed the two most important years of his life".

I remember seeing a friend put her little one to bed. She closed his eyes, put his little fists together, closed her eyes and folded her hands. Then she talked to God very simply and briefly. She took me, too, into the very presence of God.

As the child grows and comes to Mother with his little problems, how wonderful if the mother can say, "Let's talk to God about it." As the problems become greater, she will have to know more of the Word in order to be able to guide him. And she herself will need to store more of his glorious truths in her own heart and mind in order to keep a vital childlike relationship to her heavenly Father.

How can she do this? Very easily. Take an index card and fold it lengthwise and then crosswise. This will make four little oblongs. Then type the verse to be memorized in the upper left hand box, as close to the edges as possible. When all four spaces are filled, turn the card over and type the references on the other side, careful that each reference fits the verse. Then tear along the folds, making four little cards. This is especially helpful for the one who walks to work or travels by public transportation. To have these "memory verses" on hand, can save many a time of frustration while waiting for a bus. Those who are at home might like to write each verse on a larger card and put it up over the kitchen sink to keep their minds "out of the dishpan."

Every school, institution, or business must have a goal and a specific plan for reaching it. Should the Christian have less? How about a weekly plan, as: This week, the windows and the curtains; next week, a more thorough cleaning of the rugs. And the daily plan must have a specified time allowed for each item. Be sure to allow at least fifteen minutes a day for reading, outside of your devotional period. And never send your husband or your children off without a few moments of prayer for them, even if it has to be done while sweeping the floor!

Have a purpose and a plan and live by it!

* * *

In a Word

COMMUNICATION

by TURNER N. CLINARD

(Dr. Clinard has written for over 50 publications and is the author of the forthcoming book "The Holy Spirit Comes Through the Worshipping Community.")

My wife was making a chart for her fifth grade class. She had stenciled in large letters C O M M U, when our five-year-old neighbor (a genius who reads grown-up books) appeared.

"Oh! that's going to be 'communication,' " she declared. She was wrong; it was to be "community." But she saw the common property of the two words and made an educated guess.

Communication and community belong together in more ways than a common root word (Latin *communicare,* "to converse, talk together, share"). Men ought to be brothers since they have a common father, common blood, common needs. Yet there is little community among men. They don't communicate.

Even husband and wife live together without ever really knowing one another. A stock comic situation portrays a couple at home, each talking incessantly about his own concerns and neither paying attention to the other.

How can we who accept such isolation ever hope for world community? Can community ever begin if we are blind and deaf to the deepest needs of one another?

O let us learn to listen. We will never be human till we become sensitive to the needs of those around us. Let us communicate, stretching hands to one another across the void. Then perhaps we can develop community, sharing with one another, even being lifted to the highest communion where we are joined together by the shared life of our elder brother in the family of God.

THE WMS AT WORK

Chatham Presbyterial Observes 85th Anniversary

Mrs. O. J. Powell, Ridgetown was presented with an Honorary membership for her services in the Chatham Presbyterial of the Women's Missionary Society when it held its 85th anniversary in First Presbyterian Church, Chatham.

Mrs. John Keenan, 91 years old and a member of the WMS for 66 years, cut the anniversary cake.

Mrs. F. Creasey outlined the history of the Presbyterial from its beginning in April, 1885. One of the four original auxiliaries, the afternoon auxiliary of Chatham First Presbyterian Church, is still in existence: Some historical documents and pictures were on display to illustrate Mrs. Creasey's outline.

Guest speaker Mrs. J. M. Burnett, President of the Women's Missionary Society, W.D., told of her twenty-eight day trip around the world. Included in her trip were visits to several mission fields of the Presbyterian Church where the mission picture is changing, as churches become more independent.

Newslettes

Sectional meetings of Maitland Presbyterial were held in Belmore and in Langside. Mrs. J. E. Ostrom of Wingham gave an inspirational address based on the theme "Ye shall be witnesses" at both meetings.

Georgetown WMS group reports an active and successful year. They presented an honorary life membership to Mrs. W. Watson and life membership to Mrs. R. Champ and Mrs. A. Buchanan recently. One member of their group, Mrs. S. Kerr, has completed 65 years of active service in the WMS, having joined the group at the age of 19.

At a recent meeting of the Anna Gray Auxiliary in Chippawa an article on the granting of Honorary and Life Memberships as an expression of gratitude for faithful service was read by Miss Marguerite Morrison. Mrs. Jack Coburn was presented with an Honorary Membership Certificate and pin, the first in the group. Mrs. Welburn Clark was presented with a Life Membership Certificate and pin.

A meeting of historical interest was held recently when Stewartsville WMS group celebrated their 50th anniversary. The guest speaker, Mrs. H. Gilbert of Arnprior, Ontario, spoke on Missions in a changing World, looking back on accomplishments of the past and looking forward to the future.

Work of the Mosvold Mission Hospital in Ingwavuma, South Africa, was described by Miss Shirley Preece at a meeting of WMS groups of Brantford and Mount Pleasant Presbyterian Churches held at Alexandra Church, Brantford recently. Miss Preece is a member of TEAM — the Evangelical Alliance Mission, and superintendent of a hospital which cares for Zulu, Tonga and Swazi people 250 miles north of Durban.

Mrs. John Bogar, a member of the Mission Circle of the Baptist Church, and an Explorer leader, spoke at the thankoffering meeting of the WMS group of First Church, Port Colborne. She asked the members to examine their faith and take time to share it with others.

At a candelight ceremony in Guthrie Church, Alvinston, 25 years as a missionary group were celebrated recently. Among the 70 members and guests who attended the special meeting were three charter members, Mrs. Mildred McNiel, Miss Vera Leitch and Mrs. Keith Armstrong. Guest speaker was Mrs. Stanley Smith of Alvinston who chose as her theme "On With The Job."

A special program presenting the past, present and future marked the 85th anniversary of the organization of the WMS group of St. Andrew's, Belleville. The first president, Mrs. W. J. Johnston, and the first vice-president, Mrs. D. Leask, attended the 44th anniversary meeting of the WMS group of Knox, Port Carling, Ont. The 35th anniversary of the Gravenhurst WMS group was celebrated with a candle-lighting ceremony at the thankoffering meeting of the Gravenhurst-Bracebridge auxiliary. Mrs. C. Boyes of Vankoughnet showed slides of her trip to the Holy Land at these meetings.

TRIBUTE TO OLIVE ROSS, Reg.N., 1881-1970

She was born of pioneer stock in Edmonton in 1881, the year that Rev. Andrew Baird started the first Presbyterian services there, so that she was one of the earliest members of First Church. Through the years she has taken an active part in all church affairs, including the WMS of which she was a Life Member. Following high school, she was enrolled in the Royal Victoria Hospital in Montreal, graduating in 1904, after which she served in the first city hospital in Edmonton. Then her missionary spirit of service led her to the Peace River country, as a missionary nurse at the WMS hospital at Grande Prairie. In World War I, she served overseas in Malta and in England. After her discharge, she went north as Superintendent of the WMS hospital at Fort McMurray. Her life of dedicated service has been an inspiration, and "her works do follow her."

PRAYER: O Lord, give me a love for all my fellow-beings around the world and give me too, the will and courage to transform my love into deeds. Give me a concern that rises to Thee in prayer for all who need Thy love and through me work Thy miracles of love and healing. Amen. (Louise Paw-Burma, from Circle of Prayer, Volume Four.)

THE CHURCH IN THE WORLD

More Churches Ordain Women

Seventy churches around the world have given approval for the ordination of women to the full ministry of Word and Sacrament, most of them within the last 10 years. However, there is a reluctance to allow women to participate in the ruling bodies of the Church, according to a consultation on the ordination of women held in Switzerland recently.

"Questions of ministry and ordination are still being dealt with almost exclusively by those who hold traditional offices and positions of authority in the Church", the consultation said. Secondary forms of leadership are offered to women wherever possible. And there is a considerable failure to integrate ordained women into existing power structures.

It was clear from the discussions that the distinct increase in the number of churches ordaining women bears a close relationship to the world-wide movement of emancipation. As new forms of service are considered, ordination of women was termed a sign of renewal. It was also shown that the ground of debate has shifted during this period and the weight of theological argument is more strongly felt. Rapid sociological changes leading to partnership and teamwork between men and women are also a factor, not only in the Western world but in some Asian and African churches.

Recommendations to the World Council of Churches included a request for a short - term research project on the involvement of women in the ministries of member churches, more women on committees, and the production of a film documenting and interpreting the present work of women in the world-wide church.

DICARWS Director Restates Central Purposes

Aid to poorer churches to help strengthen their life and witness has been reaffirmed as a central purpose of the Division of Inter-church Aid, Refugee and World Service (DICARWS) of the World Council of Churches by its director, the Rev. Alan A. Brash.

Mr. Brash said the image conveyed by the Division was that it was solely concerned with the needs of men. But, he maintained, "we are part of the Church, we live by the care of the churches, and the needs of the churches are part of our need. 'Inter-Church Aid' is not only a useful abbreviation of our clumsy title, it is an integral part of our being and belongs to all that we are and do."

The Division must also remember, said Mr. Brash, that we are a Division of the World Council of Churches. Whatever happens in the current WCC structure discussions, it remains that we are part of the same body. "We cannot wash our hands of the work and concerns of other parts of that body."

Refugees still have a place in the work of the Division, continued Mr. Brash. The word refugee is a reminder of concern for individual men and women, not just for principalities and powers. Anticipating ten years of turmoil, upheaval and revolution, Brash predicted a continuing and perhaps increasing number of refugees. "Our division dare not let go its central concern for the refugee, the victim of change, the man with no place of his own to lay his head," he said.

Brash said that "world" in the title of the Division is to show that "our focus is the world and what is happening there". In the 1960s, he said, we were preoccupied with the world fact of hunger but a new dimension now appears.

"We still have to have compassion enough to share our bread with the needy — but it will all be in vain unless we at the same time are identified with those who struggle for the beginnings of justice, be it economic or racial . . . It is a primary matter that we listen to those who are more sensitive than we have sometimes been to the facts of racism, to those who are concerned as much with social justice as with economic growth, and especially to those who remind us all of the presence of Jesus Christ in the least of his brethren."

New World Alliance Of Reformed Churches

More than 1,200 worshippers joined in an act of covenant last August in Nairobi to complete the union of the International Congregational Council and the World Alliance of Reformed Churches. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, preached the sermon and said he was glad the ceremony took place in Africa where "we may hope that once daughter churches of our missions who are now sister churches in this alliance may increasingly give our fellowship forms of joyful celebration that we Reformed of the North Atlantic community have somewhere lost . . ."

The new president of the World Alliance made up of 116 denominations is Mr. William P. Thompson, 51, of Philadelphia, Pennsylvania, stated clerk of the United Presbyterian Church.

Japanese Churches Second Two Agriculturalists to East Pakistan

In a gesture of Asian ecumenical solidarity, the World Service Department of the National Christian Council of Japan has made two agriculturalists available to the East Pakistan Christian Council. They will work on rehabilitation programmes in the aftermath of the recent cyclone disaster.

The two men, Kazuho Makino and Tashiro Takami, are both experienced agronomists. Makino, who is attached to a leadership training centre in Japan, is a specialist in producing Irri rice, a fast-growing crop which would yield an early harvest for Pakistani farmers. Mr. Takami heads the Tsurukawa Rural Training Institute.

Additional relief shipments and cash pledges pour into East Pakistan from various churches. Bread for the World in East Germany has announced a cash grant of 250,000 marks as well as supplies of medicines, blankets, tents, food, water purifying tablets and clothing. Church World Service, the American churches' relief agency, is sending similar goods, as requested by the Pakistan authorities. The East Pakistan government has also asked Das Diakonische Werk, a West German church agency, to take charge of a feeding programme for 80,000 people over a five-month period.

Lutheran Elected President Of Council

Mrs. Lloyd H. Schaus of Waterloo has been elected president of the Women's Interchurch Council of Canada.

She is the first Lutheran to hold this position since the council was established in 1918 under the name of the Inter-Board Committee of Women's Missionary Societies in Canada. It was founded by 10 women from 5 different denominations.

The Council's purpose is to provide an ecumenical experience for women through worship, fellowship and work. It also publicizes and directs the World Day of Prayer.

The immediate past-president of the Council is Mrs. J. M. Burnett, President of the Women's Missionary Society, W.D.

Egyptian Christians Open Information Centre

The Christian churches of Egypt have decided to establish an information centre to publicize questions concerning the Middle East crisis and the problems of Christians in Arab lands. The centre will cultivate contacts with Christian circles and institutions throughout the world in an attempt to "win Christian public opinion to the Arab side and to counteract misleading Zionist propaganda abroad". With the approval of all 14 churches in the United Arab Republic, Bishop Samuel of the Coptic Orthodox Church has been appointed head of the centre. Each church has a representative on the executive board.

CANADA IN THE WORLD

Readers who remember the story "5 Days in Ghana" by Agnes Ward in the November **Glad Tidings** will be interested in this news published in **Voxair** in November:

GHANA fund gets bath

Christmas has come early for the children at the Orthopedic Training Centre in Nsawam, Ghana.

It came in the form of a therapeutic whirlpool bath and the role of Santa Claus was being played by Training Command. The bath will be used for polio stricken children at the Centre operated by Brothers of a Dutch Order.

After talking with members of the Canadian Armed Forces Training Team in Accra, who are well acquainted with the tremendous work accomplished by the Brothers, Maj. Gen. W. K. Carr determined that a whirlpool bath should be made available as soon as possible.

The command earlier this year financed the building of a six room school in Agbeve, Ghana. The Lamp of Learning School campaign also brought enough funds to run the school for five years. There is still sufficient money in the fund to pay for the much needed whirlpool bath.

The plight of the children at the Nsawam Centre was first brought to the attention of Voxair last February by Miss Agnes Ward, an editor with the Training Material Centre. She was sponsoring Boto Hassey, a child who had been crippled since the age of four, at the centre. In the short time he has been at the centre, Boto was provided with artificial limbs and is now able to walk.

The whirlpool bath, in that it aids in healing polio victims, will certainly help Boto and the other children in getting a chance at a normal life.

They will certainly remember Christmas 1970 and they will have the men and women of Training Command to thank for it.

Derek Danney of Georgetown, Guyana, is studying cartography at the University of Alberta at Edmonton. He is one of more than 1800 students from developing countries who received training in Canada last year through sponsorship by the Canadian International Development Agency.

MUNSHI

Signs of the Times

"Why you wait so long to dismantle your Christmas tree is something I'll never understand," said Aunt Mary Guffen, "—and this afternoon of all days," casting a look at young Bunty Balmain who was agog to be my assistant.

"Probably because I'm sentimental, and want to keep Christmas with us as long as possible," quoth I, balancing on the kitchen-stool and leaning in among the pine-branches to grasp an elusive Santa Claus. "Tradition says that it shouldn't be taken down till the Feast of the Epiphany — and that's today, January 6. You and I and Bunty are the Three Wise Men. What did you think of J.P. as Balthasar in the Christmas Pageant?"

"A mite young," said Aunt Mary, "but I will say that he kept his head and didn't let his face slip when those whiskers came unstuck."

"I knew it was J.P." interrupted Bunty. "He let me feel the whiskers. Did you see me? I was a nangel."

"So you were," I murmured, reaching up for a coloured ball. "Be one now and hand me that red box."

"Oooh—ooh!" enthused Bunty. "Look at this one! It's a **fish**!"

"Careful, Bunt! My little fish — we've had it since I was a little girl smaller than you."

"It was on your grandmother's Christmas tree before you were born," said Aunt Mary, taking it from Bunty's hand, "though I always thought it a queer thing for a Christmas tree. I don't like fish."

"Perhaps it isn't so odd. Remember — the early Christians used the fish as their secret sign. I wonder if the man who made that ornament thought of that. The sign of the fish was the seal of the brotherhood in the new Faith. How the followers in that first church must have rejoiced through the years when they saw that sign. It meant that one of their own was near or had passed that way. And who would suspect a sign that looked like a letter of the alphabet? Did you see the picture in the 'News' of the church with the rooster on top? That's another sign that recalls early Christian days — to remind us of Peter's denial of Christ, a reminder we can take to ourselves. It's not just a weather-vane."

"Lookut, Mrs. Moonshine, here's a nangel," Bunty shrilled, capturing its golden wings in a small grubby hand. "She's got on a mini-dress."

"No, that's a Christmas fairy . . ."

"Like the tooth-fairy?"

"Well, not exactly . . ."

"There are two sides to Christmas, remember," said Aunt Mary tersely, plucking a bona-fide angel from the boughs. "Here's your angel, Bunty. She's singing."

"We sang 'Away in a Manger'," said Bunty. "Can all angels sing?"

"Of course," answered Aunt Mary hastily. "Speaking of singing, Allie — what did you think of the Youth Service last Sunday?"

"We-e-ll." I hedged, wondering what Aunt Mary thought of it herself. "I think it was a good way to start off the New Year. I really was proud of them. Now Tom Sands . . . Bunty! **don't** touch those snowflakes! . . . may look like the prophet Elijah at this point in his life, but he certainly has the makings of a very fine speaker. Oh, I didn't agree with everything he said, but," I added a bit defiantly, "we could try out some of his ideas. As his title said: '**Some** Things New'."

"Such as clapping in church?" queried Aunt Mary drily. "Over here with those icicles, Bunty."

"Can't imagine myself doing it in a Presbyterian service . . . but it isn't a new idea, you know. When S.P.'s father was 'up west' in the early 1900s, he went to a church where they clapped if something pleased them."

"Not here," said Aunt Mary firmly. "And I don't know about some of those new hymns."

"Some we have are a mournful lot. I don't like some of them . . . and I'm not sure that you really do either."

"Well," acknowledged Aunt Mary, "maybe I don't. Maybe it's the tunes . . . tho' what can be grander than 'I to the hills', sung to 'French', I don't know . . . especially if it's sung in parts."

"Our generations are considered just a bit 'off-beat' today by J.P.'s generation. But we should all be a 'singing' church. What would you think of 'jazzing up' 'The Lord's My Shepherd' to the 'Covenanters Hymn'? All right, all right . . . you needn't say," I finished, diving among the pine needles after seeing Aunt Mary's face. "Ouch! . . . So you didn't like the Simon-Garfunkel they sang?"

"They sang it very well," admitted Aunt Mary. "But I do think the words were a little beyond me. All except the title," she added surprisingly.

"Bridge Over Troubled Water"?

"Yes. Now, that I can 'dig' — a deplorable word, but one I shall use, because I really had to dig to get the meaning of the rest. But that I understand, that speaks to something in me. I wonder if the young people 'dig' it the same way. Christ . . . 'a bridge over troubled water'. If so, then I am one of their generation."

"Aunt Mary," I said, "this isn't you, is it?"

"Perhaps it's one of the Magi," murmured Aunt Mary, rescuing a string of Christmas lights from Bunty's pathway.

Your Prayers are asked

- — For members of Nominating Committees as they endeavour to secure people for offices in Presbyterials and Synodicals that they may be guided in making their nominations.
- — For all who are approached to consider taking offices in Presbyterials and Synodicals that they may be conscious of the opportunity offered to them to serve in Christ's mission.
- — For the staff and students of the Helen MacDonald School, remembering the challenge of Christian witness in India today. Pray for the Advisory Board of the School which is in the process of being registered to undertake greater responsibilities for the conduct of the school.
- — For the missionaries working overseas, remembering each by name, where they are. Some have been and are experiencing illness. Pray that God may bless them and keep them in health.
- — For the following members of the National Staff who serve the Church as hospital visitors, that they may be used of God to bring comfort and friendship to the sick and lonely: Mrs. G. W. Bradley, Mrs. W. B. Leatherdale, Mrs. H. Livingston, Mrs. R. Mercer, Miss L. Schneider, and Mrs. K. Smith.
- — For all those who are laid aside in homes and hospitals across our nation, that they may be granted patience in their time of illness and that they may be deeply conscious of the presence of the Great Physician.

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*see page 31.

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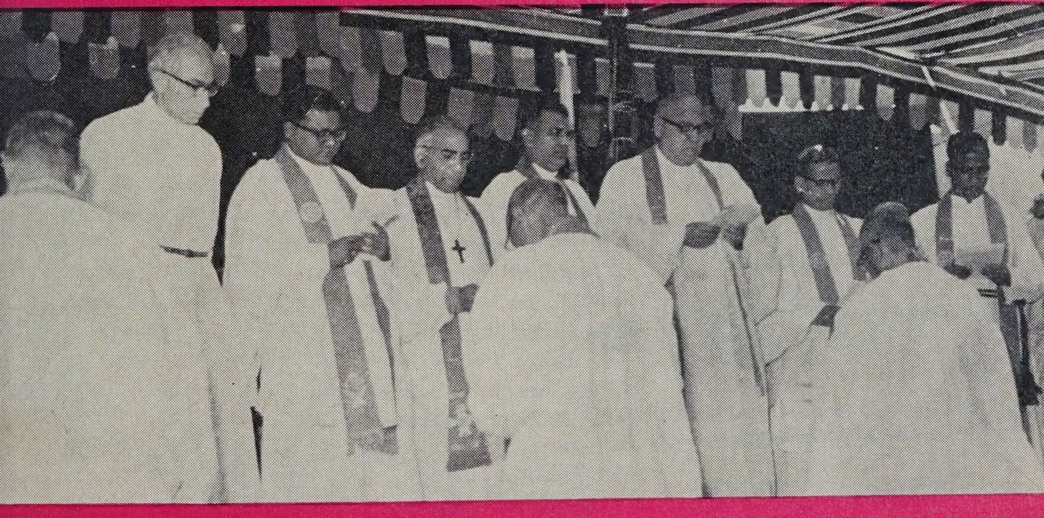
MARCH 1971

GLAD TIDINGS



See pages 19-25 for stories and pictures on the Inauguration of the Church of North India written by our missionaries who attended.

GLAD TIDINGS

March 1971

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Helen C. Young, B.A.

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COVER PICTURE: Church of North India—Six ministers of the uniting churches, and four from outside the area of union, laying hands on three chosen representatives, including one bishop. Then the three laid hands on groups of representative ministers who return to their dioceses to continue the ceremony until all presbyters have had hands laid on them.

WINNIPEG

Inner City Indian Project

by REX KREPPS

The ebb and flow of human experience brings together a variant assortment of people. We have found this to be so in the work in the Inner City. All of the Presbyterian Churches in Winnipeg are in some way or other producing leadership in this needy area. There is a splendid corps of volunteer workers going about the tasks of showing how the love of God is shed abroad in the hearts of a people.

We have had a busy season with Sunday School and mid-week activities. The Sunday School has grown to the extent where we have no place for the children to sit. We are constantly asking for volunteer help to keep up with the "growing pains" of the Sunday School and mid-week work.

The Ladies Auxiliary has consistently come up with ideas and financial backing to supply the little "extras" that are needed in this work. They have sponsored two breakfasts, one to "meet the Moderator" and another to "get the word around". They have also given winter clothing to several children and adults. At the close of each semester in the Church activities, the Ladies sponsor the "get-together" party after the program. This year the party was after the presentation of the Christmas Pageant.

One of the Young People's Groups in the City has supplied us with a stove for the Home Cooking Class. One of the Churches supplied the project with a refrigerator. There are just countless ways in

which individuals and corporate bodies have been helpful.

NEWEST PROJECT IS SMALL FACTORY

The newest project is a self-help project. An Elder from one of our Churches works in plastics and polyethelene bag production. He has established a small factory in this little old Church of ours, hiring Indian people only. The plans are that the Indian people will take over the industry themselves within a year. They will then have a building of their own and run the business themselves.

YOUR PRAYERS ARE NEEDED

In this work we are constantly dealing with alcoholics, the real "rubby-dub" type. The kind that never want much money, just enough for a bus ticket, that is, the price of a small bottle of rubbing alcohol. Families suffer miserably because of one or both parents being alcoholic. Children go without proper winter clothing because of parents' problems. At times we are able to come to the aid of the children, and try to help the adult. There are the usual occasions when one of these people will play one agency against another, so we in the area compare "case loads". The nitty-gritty part of every day living is here. It's no dream world for us. It's stark reality. It is not easy to say "no" to a person seeking a hand-out, but sometimes it is necessary and we say "no" and tell them why. Sparks literally fly then! It sort of gives one the idea of what the person is really like. Let me hasten to assure you that the reference here is not just to Indians, but to white people of every nationality, people who are enmeshed in the net of alcohol and drug addiction.

Your constant prayers are needed. We must enter dark hallways where there is no light because someone has snitched the electric light bulb. We go to places of questionable reputation because we must locate someone who has been missing from their family. We must enter beer parlours (lounges?) to locate a young mother who is drinking and her family is being neglected. We go to homes where an excon has neglected to report to his or her parole officer and he is about due to be arrested again.

On many occasions our little Church has served as a hostel. We have had as many as a dozen people sleeping there overnight because of no money for hotels and no place else to go. At times we have had whole families there because the light bills have not been paid and the hydro cut off, consequently there's no heat in the house, and the children must be cared for. So far we haven't had any more than one family stay there permanently. One chap did make his bed in one of our window-sill deep wells until freeze-up. He wasn't doing anyone any harm, so we let on we didn't know anything about it—sort of startled us at first though when we put on a light and found a man sleeping in that window-sill well. I'm not sure just who was the most embarrassed.

One thing for sure, we cannot say with Paul; "this one thing I do", for the simple reason that a dozen things are being done and by the grace of God, it will continue. Thanks to all the volunteer helpers who make it all possible.

* * *

ORGANIZATION STAFF NEWS

MISS BARBARA WOODRUFF

It was with sincere regret that the Organization Committee received the resignation of Miss Barbara Woodruff from the staff of Regional Secretaries. Miss Woodruff has served the Board of Christian Education and the Women's Missionary Society (W.D.) for the past nine years, first in the Synod of Alberta and latterly in the Synod of Hamilton and London.

Miss Woodruff has given strong and effective leadership to Church School teachers, group leaders and officers, and Presbyterial and Synodical officers. Those who have attended Training Centres both in Western and Central Canada will remember the many ways in which she contributed to the training programmes and her part in the A-C Event at the University of Guelph in the summer of 1970.

Miss Woodruff began her new work as Director of Christian Education in Central Presbyterian Church, Brantford, Ontario on January 1, 1971. We know that her leadership there will still benefit the surrounding area. The best wishes of the Organization Department and the Society as a whole go with Miss Woodruff as she begins her work in Brantford.

The site of the Korean Christian Centre is at a busy intersection of Osaka.

"ON THE SPOT" IN

Osaka, Japan

by JACK McINTOSH

The Lord is great at putting His people "on the spot." Jesus did not soften the challenge to action for either the men He chose, or for those who thought they would choose Him. No doubt many would have preferred better conditions and different timing to face Jesus and His demands.

We're no different today, and the Lord's approach certainly has not changed. He still meets us in our sorriest state, catches us with our guard down and challenges when and where the conditions are not of our choosing. We would like to put up a better front, but He prefers to put life up to us where we are as we are, and let us work it out with Him.

It is the same everywhere, though here in Japan the challenge has become very specific for a few of the workmen. Neither in the general society, nor among the "Mikaihomin", unliberated minority peoples, are the conditions for positive response good. Among the "Mikaihomin" are the Koreans, a historical hangover in this advanced country. God has been doing His "Thing" among them, too, putting about 3,000 on the spot about acting out his agape.

Other preliminaries aside, things have been happening. A new point of beginning has been reached in action by Christians in the Korean community in Japan. The dream and talk has been of a Korean

The Rev. Jack McIntosh and his wife Beth were appointed to work in Japan by The Presbyterian Church in Canada in 1961. They have four children, David, Janette, Mira and Gweneth.

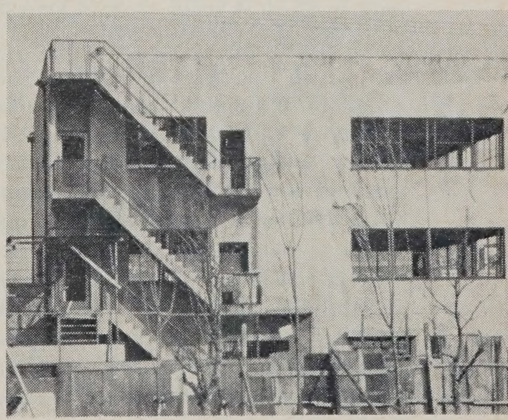
Christian Centre, but the story now is of the establishing of a community centre in Ikuno ward of Osaka. At the moment, the big thing is the purchase of property and refurnishing of a three-storey building for the action.

In the Ikuno neighbourhood, there are more Koreans than in any other place in Japan — one in every four or five you meet on the street. There are lots of children — children of working parents who need day care or after school guidance — children of large families in small homes needing study opportunities — children of crowded inner-city living who seek wider horizons and healthier dreams. This is an area of small and medium industry, often in home situations open to exploitation and inhuman conditions.

Experiments in Action by Koreans and Japanese Together

That's the spot we've been put on, physically, but the real spot is more in terms of attitudes and action. Experiments in action together by Koreans and Japanese should contribute to the breaking up of camps built on reaction and retribution more than contribution and co-operation. Awakening of the power of the people to act in community should change discriminatory views to "We all count." Emphasis on people-events may help turn the tide toward a better human community, one in which Christ can find men and women who are responsive on the spot.

How does such a centre get started, in hope and in fact? The search for the proper response to the Lord, on the spot among Koreans in Japan, has not been short. While they have been searching, they have also been sought out, and in the encounter made their choice. In 1958, their 50th anniversary theme was "Jesus Christ, our way of life," but in 1968, they struck out under "Forward, following Christ into the world." Among specific goals set, many were grouped under "Trans-



Rear view of the site.

formation of Society."

With the new "on the spot" commitment made, the realization of the one fact of a community centre has been both hard and easy. The total commitment to locate in Ikuno comes to an average of over $500 per believer family in the Korean Church. But strength has been added to strength — from the Women's Evangelical Association Old Folks Home fund; from the sale of church property of the congregation relocating next door; from the National Development Fund of the Presbyterian Church in Canada ($30,000, 1/10th of total); from the people of the church like those of one congregation of about 120 members who pledged over $6,000 one Sunday. Some have been pessimistic about this mission impossible, but the Lord seems to keep putting us on the spot with the words "O men of little faith."

The people are there in community. The work is there on the spot. The workmen are gathering, growing in number, and strength. More news later on the way Jesus continues to put us on the spot, and you with us, for the doing of His deeds. Remember all the workmen "on the spot" with Jesus.

* * *

In a Word
ACCEPTANCE

by TURNER N. CLINARD

(The second in a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

We have no greater need than the need to be accepted. We were not made self-sufficient. The greatest success we attain is doubly sweetened by the congratulations of our fellows; but the tiniest failure becomes catastrophe for him who must bear it alone. Virginia Malcom's favourite quotation from ALICE IN WONDERLAND is: "Two can stay younger than one."

If we could isolate the one factor most responsible for driving people into crime, it would probably be the lack of acceptance. The lone wolf is not so by choice; because of rejection he becomes vengeful.

Therefore the greatest news in the world is Christ's word that God accepts us. Men reject, but God accepts. Jesus on the cross says to the rejected man, "Today thou shalt be with me in paradise."

This is the glory of the church, that it accepts all for whom Christ died. Its role is acceptance for Jesus' sake. The Christian, a sinner saved by grace, becomes an "acceptor." The most joyous sound to fall upon human ears is this: "You are accepted"! for "neither do I condemn you; go and sin no more."

Excerpt from Annual Report of CGIT Activities — Montreal Presbyterial, 1970 as submitted by Mrs. Scarth Macdonnell, Secretary for Girls' Organizations, Montreal Presbyterial, W.M.S. (W.D.)

The Women's Missionary Society occupies the place of sponsor or godmother to Canadian Girls in Training. In other words, we are "parents in the Lord" to these young people, many of whom have no other connection with any church. The duties of our "parenthood" cannot be fulfilled merely by appointing someone to an office on the Presbyterial Executive, or by accepting however gratefully, the annual financial contributions from our "children". Every auxiliary in every church has an obligation to discover how it can help the group leader and how it can become a true parent to the girls. Moreover, it is up to the Auxiliary to make the first advance. A leader who is not a W.M.S. member may not be aware of this special relationship, or of the resources available to her. There is nothing in what I am saying that you do not already know. Many of you have responded and are responding nobly. It seems to me, however, that we need to be reminded that these overtures of friendship must be made each year, for the sake of new leaders, new girls. We must constantly remind ourselves that what may be a familiar pattern to us is not necessarily known to others. It is up to us to show our parental concern and love, at all times, for our "children in the Lord".

An example of such concern, translated into action, is to be found within our own Presbyterial. In the autumn of 1970, a number of responsible women, representing the Presbyterian and United Churches in the Lower Chateauguay Basin, met at Howick with representatives of the Quebec Provincial Committee. For some time they have been disturbed at the wholesale disbanding of CGIT groups in the area. They felt that the problem was directly related to the establishment of consolidated or regional schools and the resulting disruption of the youngsters' way of life. They were convinced that a solution could and must be found. As a result, arrangements have been made with the regional school in Ormstown for the use of the school and transportation, one day a week, so that an interdenominational CGIT group can be formed — where the young people are. Two leaders have been found and the project is to get under way in January 1971. It is the intention of the original group of concerned church women to become a sort of sponsoring auxiliary for the Ormstown school experiment, to ensure the traditional close relationship of CGIT with the Church. If successful, this project may well provide a pattern for similar areas in other parts of the country.

Miss Sushila Patras, M.Sc.N., Director of the Graduate School of Nursing, addressing the Mid-India Board of Examiners during the Jubilee celebrations.

The MIBE Graduate School for Nurses, Indore, Celebrates its

SILVER JUBILEE

by SISTER IGNATIA, M.S.A., Student of the Graduate School

This is the day which the Lord has made; we will rejoice and be glad in it.

The 14th of December 1970 was really a day in which we could rejoice. Twenty-five years of hard labour have brought us to this happy day. The staff and students of the M.I.B.E. Graduate School for Nurses radiated a spirit of joy as they welcomed the members of the Alumnae and other guests who came from distant places in this vast country to join us in celebrating this great day.

Having registered their names, each one received a badge with a silver ribbon on which they filled in their name and address. A Silver Jubilee Souvenir Booklet which contains quite a few educational articles like "How Adults Learn" and "Communication" was distributed to all present.

Refreshments were served up to 10:30 a.m. after which the Programme began. The Chairman, Miss Ruth Harnar commenced with the invocation: "This is the day which the Lord has made; We will rejoice and be glad in it." Miss Patras, the Director of the Graduate School, welcomed and introduced the Special Guests.

Miss Alice Zachariah, the well

loved Secretary of the Christian Nurses League, who has also been an active member of the T.N.A.I.* for many years, gave us an inspiring talk on the "Contribution of Post Certificate Schools to the Development of Nurses in India." Miss Zachariah stressed 'Patient Care' and said that everything we do should be done with thought for the patient. She regrets very much the fact that most of those who are trained in Post Graduate Schools are drawn into the Administration of the Hospital where they almost lose contact with the patients. She insists that the Sister Tutors go to the Wards and teach at the bedside of the patient. She congratulated the students who had done Public Health Nursing because of the special role they would play in the country. Having spoken much in praise of the nursing profession, she also put us on our guard against some faults into which we inadvertently fall. She very emphatically stated that we should never be satisfied with what we have learned but always desire to learn something new every day of our lives. Those in high positions should be ready to step out just to let their places be taken by some perhaps younger than themselves but who may be able to serve the patients better. In other words, age or years of service alone are no criteria in judging the ability of an individual.

Miss Ruth Mitchell, first director of the Graduate School which was started in Bilaspur, gave us some of her experience of the past. The need for qualified Indian nurses who could hold positions of leadership in this Hindi speaking area of Central India was felt many years ago but little could be accomplished for want of teaching staff. The first step towards the fulfillment of this need was taken in August 1945 when Miss Mitchell returned to India after graduate study in the United States. Miss Mitchell tried to give us an idea of how difficult it was to carry on the courses without adequate teaching staff. The students were accommodated in private houses and classes were sometimes held on verandahs.

To speak of the future she said was not very easy for her but looking at the present she is very hopeful for the future. She stressed very much that the medium of instruction should remain Hindi, as Hindi is likely to become the national language, even though the students have to understand and read English.

The Rev. Isaac Khimla, Secretary, Masihi Sewa Mandal, Ratlam, brought us greetings from the congregations of the Malwa Church. He emphasized the fact that nurses should be spiritually-minded if they wish to achieve their goal. He also stressed the need for adaptation to meet the demands of the nation.

Miss Kay Matheral from Christian Hospital, Hat Piplia, conveyed to us greetings from friends not only in this wide country but far from our land across the oceans. It was such a pleasure to hear how many remembered us on this happy day.

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*The Nurses Association of India.

The Recognition of the Graduates of the School was done in a most unique way by Miss Buckles, the Secretary of the M.I.B.E. As the name of a State was called out, two students representing that particular State, garbed in their own dress, walked up to the stage. One of them had the outline map of their State which was pinned to the map of India which was hanging on a board on one side of the stage. They then greeted Miss Buckles, the guests and the audience in the custom prevalent in their own State. It was most interesting to see the different customs of our land. Some offered fruit grown particularly in their State; for example, coconuts from Kerala and apples from Himachal Pradesh. All except three states, one of which was Hariyana which has been created recently, were represented. In addition, we had students from Afghanistan, West Pakistan, Nepal, Saudi Arabia, and England.

Miss Budden, President of the Graduate School Alumnae, spoke on behalf of the graduates. She gave a few of her own experiences while under training. Many things that she did not appreciate as a student have proved valuable as she herself assumed responsibilities. She openly confessed how they studied with candlelight after 11 p.m. when all lights should have been out! By way of jest, she said that the Director and faculty members were much worried about their health and sleep but in class while assigning the students their home work they did not think of the time at their disposal!

The Graduating Class and the Ward Sister Students then sang the song "I would be True" which expresses a determination to live an upright life. The programme closed with a prayer of petition and thanksgiving by Rt. Rev. Francis M. Simons, Bishop of Indore, Roman Catholic Church.

THE EXHIBITION

Miss Anna Bender, a patron of the School and one of the first teachers, was called upon to cut the ribbon and open the Exhibition. She told us how thrilled she was at the thought of such a privilege.

If a tree can be judged by its fruit, the ability of students can also be judged by their habits. Two rooms were tastefully decorated with exhibits produced by the Advanced Students who have successfully passed their Nursing Administration, Nursing Education and Public Health Nursing courses and are looking forward to the morrow when they will receive their diplomas. Among the teaching aids were many pictures, charts, depicting emotions in psychology, science principles in nursing, a balanced diet and family planning. An ideal village and a steam tent were among the models which make learning interesting and effective.

Miss Mary Nichol studies exhibits.

The fashionably dressed puppets were a proof of the daily recreation enjoyed by the students of the M.I.B.E. School. The happy reminiscences of the field trips also attracted the eyes of the guests.

Some young people who had not as yet decided what they were to do after their high school were also at the Jubilee celebrations; so the next class room depicted the entire curriculum of the Mid-India Board of Examiners in pictures, models and charts.

The group of Ward Sister Students showed their various courses through a variety of visual aids in teaching, which included maps, charts, chalk sheets, flash cards, filmstrips (with a projector), silhouette slides and diorama. Ward administration, science, English and recreation were shown in pictures and models.

An important section of the Exhibition was that in which exhibits of the nurses in Ratlam and Indore Nursing Schools were displayed. Outstanding among these were flash cards showing cell division, a clay model of the circulatory system and the gastro-intestinal tract embroidered on white linen in fantastic colours.

Lunch was served to all the guests at 1 p.m., and many continued to visit the Exhibition.

The students were not quite satisfied with their display of the various nursing procedures in pictures and models in the exhibits, so a variety show was arranged at 4:30 p.m. The first item was an ante-natal Clinic in the form of a puppet show. The musical minded Ward Sisters then danced as they did their nursing procedure demonstrations! Two items on professional nursing refreshed our knowledge of good patient care. The nurses of the Christian Hospital, Indore, wound up with a Kawali on Family Planning which kept the audience in splits of laughter.

The Ward Sisters being rather shy to face the audience decided to stay behind the screen. This gave us a beautiful shadow play on the history of Nursing, in the evening. We saw how the primitive people who lived in caves learned various nursing arts and the use of medicinal herbs accidentally through a "trial and error".Their first experience of fire was very effectively depicted. After seeing how primitive medicine was integrated with magic and myth, we saw King Hammurabi, whose code of laws providing rules controlling treatment of patients helped the progress of medicine, despite the fact that punishments were cruel. As the Roman Empire increased in power and strength, morality decreased and cruelty was the order of the day. It was at this time that Jesus Christ came on the scene to spread His spirit of love and mercy. A complete change was effected. Slaves were set free, the poor received alms, the blind, the lame and sick were helped. Wealthy Roman Matrons who were converted to Christianity threw open the doors of their palaces to the poor and the sick. The Nuns behind the screen gave us an idea of the strenuous work done by the Sisters of Charity in Hotel Dieu in Paris several centuries ago. We saw Elizabeth Fry helping those in prison; and Henry Dunant beginning the work of the Red Cross with wounded soldiers. A scene of Florence Nightingale, the founder of Nursing, with a group of nurses, brought us to the end of our memorable day.

You Get A New Vision

by MARY A. WHALE

We felt like really important people when we were greeted at Indore airport one day late last September. Beatrice Scott was there, and with her, several of the folk from the mid-India Board of Examiners. The Director of the Graduate School of Nursing, Sushila Patras was beaming a welcome. Her small nephew said "salaam" with the seriousness of a two year old — we were truly warmly welcomed!

There was no time on that day to talk to Miss Patras privately. The Graduate School compound and the Christian Hospital seemed to abound with visitors. Various meetings were in progress. Part of the undercurrent of excitement was caused by students and staff of the school getting ready to go out to various hospitals — some near, some far, for the field work.

However, we could not help but observe that one of Miss Patras' dreams has come true! It is a flower garden in the grounds of the school. The grounds are not large but she has managed to open a circular flower garden and also a vegetable garden. A friend in Canada had helped by sending seeds. Out of the dusty soil has emerged a spot of beauty because planning, care, and refusal to give up have triumphed over discouragement. It is symbolic of the school itself, which has emerged from a small beginning in loaned premises to a very influential institution in nursing education in northern India.

It was over two weeks before I saw Miss Patras again. It was in Amkhut where she had been invited to lead some sessions in teaching methods to the Amkhut staff. Beatrice Scott, who is in charge of in-service training had invited her and was full of praise for the assistance she had given.

"I love to teach" — Miss Patras' smile and her laughter are very infectious! "If I could only teach all the time I think I would be absolutely happy." But the role of the Director of the mid-India Board's Graduate School of Nursing has much more responsibility than teaching: Finances are a major concern. Fees are the main income. There are grants from groups such as our WMS (We pay a grant which covers Miss Patras' salary). Some of the assistance is staff loaned for periods of three to six months. Miss Brown has done this several times. But the school needs permanent Indian staff, and a budget to carry it without worry to the Director. Facilities are being expanded, which means more students. Fees can be increased and eventually the institution may be self-supporting. But right now there are many groups looking to this Hindi — medium school for vital help. Nurses are greatly needed in India today — but resources for training them, particularly in graduate studies, are limited. A number of students have been sent to the School by state government medical authorities. A few students have been sent from outside India. The service rendered far outweighs the budget.

The responsibility of maintaining a standard of teaching, of making certain that there are teachers for every class, of keeping the physical aspects of the school in good condition, rests on the shoulders of Sushila Patras. Her main concern is for her students. They must have the best in education for their important task. They must be free as individuals to develop a philosophy of service. They must have an example to follow in the teaching staff.

Sushila Patras brings to the intricate job of directing experienced adults in graduate studies, a deep faith in the power of God to keep her and her students. The things that discourage her most are the actions of people who put their own self-interest ahead of their calling to serve others.

As we talked at the dining room table in Amkhut, Sushila Patras was quite pensive as she described her problem; as she talked of the future for herself and for the Graduate School.

"But when things are very bad I can always go out and work in the garden. A garden is a wonderful place to relax. You get a new vision working with flowers," said Sushila. The infectious laughter has returned as we shared in the happy prospects for the future.

THE LITTLE RED BOOK

(Adapted from a tape by the Rev. Stephen Collins, Canadian Bible Society Secretary for the Northwest Territories, the Yukon and Northern British Columbia.)

When Mr. Collins began to work with the Canadian Bible Society, his first stopping place was Prince Rupert on the west coast of British Columbia. Another first for Mr. Collins was his first address in one of the churches the following Sunday. His concern was that he would be able to encourage the people to see the important part the Bible Society plays in the mission of the Church. He thought and thought but could not come up with a plan. So he decided to take a walk with his 200 pound dog, Soma. As he walked down the street, it wasn't long until the children had gathered around Soma. Some were petting Soma. Some were trying to ride him. Some were hanging on his leg. One little boy was looking in his big ear to see if his head was hollow.

As he walked down the street the boys and girls joined him talking about the dog and a big ship with an enormous cargo at the docks.

"What ship are you talking about?" asked Mr. Collins.

"The ship is from Communist China," replied one girl, "and the crew of sailors are very nice. Would you like to see it?"

"Yes," said Mr. Collins with enthusiasm.

"Isn't Mr. Mao wonderful?" continued the little girl as they strolled along.

"Who is Mr. Mao?" asked Mr. Collins.

"Don't you know Mr. Mao?" asked the little girl in surprise. "He's the man who rules all of China and he's going to rule the whole wide world. He's going to give us everything."

"Well, well," said Mr. Collins. "Where did you get that information?"

"Those nice men on the boat," she answered.

"Yes, and they gave me one of these," chimed in one of the boys as he pulled from his pocket a little red book. "See it has a beautiful cover of red plastic."

"What's the book called?" asked Mr. Collins squeezing closer to look at the book.

"Quotations of Chairman Mao," replied the boy. "It has the sayings of Mao Tse-tung. They call him Chairman Mao."

Mr. Collins took the book from the boy and began to thumb through its pages. It was printed in excellent English, the print was large, easy to read, and the right size to fit in a boy's pocket.

Later that evening, Mr. Collins had dinner at the home of one of the minister's in the city and during the conversation Mr. Collins related the story of the little red book.

"How did the boy get the red book?" asked the minister.

The minister's son who had been silent through the conversation broke in, "Oh, shucks! that's nothing, I have six red books."

"What!!" exclaimed his father.

"Yes," he continued, "all the boys and girls that went on the boat got them. They told us to keep one for ourselves and give one to five of our friends."

"Well," said Mr. Collins with a sigh. "I have my introduction for my address tomorrow. That is a perfect example of how the Word gets around. These men from Communist China are making people interested in the sayings of Mao Tse-tung by giving them the little red book knowing, that if they read it, they will become interested enough to become communists. In many parts of the world there are many poor people who have not enough food or clothing. They are anxious to have a government that might give them these things."

"That's right," added the minister. "Sometimes, the communists say, if you rise up and fight against your present rulers and kill them off, you might be able to have another government which will give you food and clothing and everything you want. Many people believe them because they need things so badly."

"I hadn't thought of that," said the minister's son. "I suppose many other ships all over the world are carrying these books. I guess they spend a lot of money to make sure the books get around the world."

The next morning in church, Mr. Collins related the story of the little red book to the congregation. "How much more important it is for all Christians in this world to be interested in their Saviour, Jesus Christ. And how much more the Bible could do for the poor than Mao Tse-tung's little red book. That little red book has a lot of things in it which we as Christians cannot believe. In one place Mao tells that the best way to solve a problem among two people is for them to fight. The best way for two countries to solve their problems is to have a war. We know that having a war is not the answer. Our Lord taught us a way of love and peace and to help one another. This message is in the Bible and if it is in the hands of the people, they will read it as eagerly as they will the little red book."

Mr. Collins continued his sermon by saying "in many parts of the world grown ups are learning to read for the first time. Unfortunately there is almost nothing for them to read. Hundreds of thousands want something to read and they'll read it to their friends and their friends will tell their friends until a great multitude of people will hear the Word. May each one of us be diligent in getting the Word around."

OFFICERS' CORNER

GROUP MEMBERS: 'Tis March, that siren of months — officially spring, but often still winter in many parts of Canada — too early to houseclean, too risky to doff winter garments, too soon to dig gardens (unless you live on the West Coast). So what does the calendar hold for you this month?

Remember the first Friday — March 5 — THE WORLD DAY OF PRAYER — when you will join with women in many lands in a prayer service for the people of the world. True, none of you can sit where another sits, but you can all pray the same prayer. "Give me, O Lord, an understanding heart." Does this suggest ways you could fill up your March days?

Go out and breast the March gales to bring fresh breezes into the life of a shut-in. If it's a **howling** gale, telephone her. If the lines are down, write her a breezy note.

And when did you last attend a CGIT meeting, or Explorers' or the COC? They're for kids? So . . .? They're part of WMS too. Remember our purpose! "To unite the women, girls and children of the Church . . ." Leaders may need baby-sitters. Financial support for supplies, fun-meetings, projects, is appreciated. **Kids** may need **leaders**! Volunteer! Above all, show an **interest** in these groups in your church.

Take a few evenings off to read back copies of "Glad Tidings". Hindsight opens up new paths of thought as you read what WMS women have done; what the Church, at home and in the world, has striven to accomplish, even what Officers' Corner has suggested. Blow up **"What** can I do?" into **"I** can do **this** — and **this".**

Footnote to **SYNODICAL ANNUAL MEETING PROGRAMME PLANNERS** — See advice to Presbyterial Annual counterparts, in the February issue of this magazine, p. 26.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

The entrance to the shamyana at the Inauguration.

A CHURCH IS BORN

by MARGARET KENNEDY

NAGPUR, November 29th, 1970: The Church of North India is born! Some 3000 people sit silently, worshipping God and giving thanks that the pageant before them signified an historical fact. Indian bishops and ministers, presented by laymen of their own churches, kneel down together and all hearts reach out for the blessing of God as they pray —

Continue, we beseech Thee, thy blessings already given; pour out thy Holy Spirit, upon us thy servants, called this day to a fresh dedication to thy service; and endue each, according to his need, with grace and authority for the exercise of his ministry, whether as bishop or presbyter, within the Church Universal, according to the order of the Church of North India . . .

Six banners had indicated the groups as they processed up the red-carpeted aisle under the huge, gaily-striped canopy — Baptist Church, Church of the Brethren, Disciples of Christ, Church of India (Anglican), Methodist Church of Britain and Australasia and the

Miss Kennedy has served the Society on the Bhil field in India since 1939. She can be seen in the foreground on the right in the picture above.

Dr. E. H. Johnson and Dr. A. H. Johnston shake hands with Bishop S. K. Patro, Bishop of Bhopal, following the Inauguration.

United Church of North India (Presbyterian churches). Here were the churches established by means of missions from all around the world, and now the Indian Christian leaders were, under God, forming their own organization, the Church of North India, born to stand up and grow in the India of today.

How dull this sounds in comparison to the thrill of being a part of that service! First, the colour of it — the various hues in the procession; the muted sunlight coming down through the red and yellow striped canopy, making everything glow; red poinsettias rising up the steps to the platform, then the white altar-like table with an Indian mural on the front panel; the silver candlesticks shimmering with reflected colours. Then, the expectancy in the atmosphere, the wholehearted singing and responses, the utter silence as the representative clergy and laymen rise, go forward and kneel; the relaxed peace and a sort of exaltation as the bread and wine of the Communion are passed to the hundreds present. Three hours passed but no sign of restlessness — rather, a desire that this time of fellowship with one another and with the Risen Lord would not end. His reconciling power is uniting those called by His name, that there might be a common witness to Christ the Crucified, the Saviour so needed in this and every land.

The full pattern of this new church has not been worked out as yet; many things have been purposely left so that the will of God may be sought by the united body. There will be difficulties, tensions, as the traditions taken over from the churches hewn out of Western history, have become dear to the separate groups here. There is a readiness to face this though, in order that there may be the voice of the Church called out by God in India. The prayer is that the Holy Spirit may have freedom to perfect the gifts peculiar to the Church and to believers in this setting.

The unique event described in the opening paragraph occurred during the representative act of Unification of the Ministry. There had to be a mutual recognition of all ministries in the new church and how could this be when some clergy are episcopally ordained and some are not. So, after years of study and prayer, it was realized that while all ministries are to be acknowledged as blest by the one Holy Spirit, yet all ministries are in fact limited. All need to come in humility and rededication asking that God would grant that which was lacking in each ministry. Within the next few weeks, this act will take place in every diocese. May the prayers be such that God will enrich and empower these shepherds of the many scattered flocks throughout North India.

Now the service ends and the procession begins to emerge. First the Bible, then the Cross, then those who represent the Church of North India. Here are those who have been leaders in the separate churches coming out as equals under the one large banner of the new church — Bishop Lakdasa de Mel, Metropolitan of the Anglican Church in India; Dr. Gurbachan Singh, Moderator of the UCNI; Dr. B. Pradhan, leader of the Baptist church, and others, voluntarily relinquishing their high offices. None of the three named have been chosen to be Bishops in the C.N.I. Eight Anglican bishops have been chosen and will be appointed at the service tomorrow, then five clergymen of the United Church of North India, along with four others elected from the four remaining churches, will be consecrated as bishops. Some of the symbolism in all of this is more than a Presbyterian traditionalist enjoys, but if this is meaningful for the Indian Church, then this is what is important.

Women representing the various fellowships and societies of the uniting churches have also been invited to Nagpur and we meet as a group to become better acquainted and to procure copies of the proposed Constitution for the C.N.I. Women's Fellowship for Christian Service. We must also consider the steps to be taken so that representatives can be chosen and be ready to take their place in the Diocesan Councils which must meet in every area before the end of February. Women will be voting members on the Pastorate Committee (akin to the Session), on the Diocesan Council and on the Synod (the highest court). What a joy it is to see the fine quality of leadership, the keenness of these Indian women, and among them is our Bhil area President, Mrs. Louise Jalal Masih.

Besides Mrs. Jalal Masih, four padres and two laymen are present for the inauguration from what has been the Vindhya-Satpura Church Council, also the Rev. Desmond Howard, Miss Agnes Hislop and myself. It was a joy to meet together with our Canadian representatives, Dr. A. H. Johnston and Dr. E. H. Johnson, and greet the bishop of Bhopal diocese of which our area is now a part. Bishop S. K. Patro comes here from Bihar and seems to be a fine humble man, esteemed by all who have had contact with him. He is to live in Jabalpur, which is a long, long way from here!

There were many splendid things in Nagpur during the two and one-half days — the cultural programmes, the excellent lighting and organization, the pleasure of meeting with people in well-managed dining arrangements. Well-wishers came with their greetings from many parts of India and of the world. All of this cannot be described in a short article, but the central event of the Inauguration, that thrilling oneness of spirit in the solemnity of God's own presence, is something that will remain unforgettable.

A once-in-a-lifetime experience

by AGNES HISLOP

Miss Hislop, now on furlough and studying at Scarritt College, Nashville, Tennessee, has served the Society in India for the past twenty years.

To be present at Nagpur, approximately the geographical centre of India, on November 29th and 30th when these events of great significance in the life of the Church took place, was a once-in-a-lifetime experience. Over seven hundred delegates plus several hundred outside visitors convened to join local Christians in an atmosphere of cordial fellowship. In front of All Saints' Cathedral a "pandal" had been set up: supported by vertical poles, to which tube lights had been affixed, a many-coloured 'roof' of canvas covered the area in which the congregation, reportedly varying from three to five thousand, had a clear view of the platform. A wide red carpet extended the length of this "pandal". In the centre of the platform stood a long Communion table; its front panel was a

Photographed at the Inauguration are Rev. Desmond Howard, Miss Hislop, Rev. Samuel Tezlo, Rev. Bhima, Dr. E. H. Johnson, Rev. Jalal Masih Daniel, Bishop S. K. Patro, Mrs. Jalal Masih Daniel, Mr. Wilson Herbert, Dr. A. H. Johnston, Dr. Sunderlal Daniel, Mr. Salatiel Ezra, and Miss Kennedy

painting of Christ and His disciples at the Last Supper. At the rear right side of the platform was illuminated the emblem of the new Church: a golden cross of equidistant sections in the centre of a red circle, a golden cup in the square centre of the cross, and around the outside of the circle lettered in black on white the words "Church of North India: Unity, Witness, Service".

Also in the Cathedral compound was a row of "booths" — Registration, Travel, Stewardship Promotion, various Christian Literature agencies, and a well-patronized coffee shop.

The actual Inauguration took place on the morning of Sunday, November 29th. At 8 A.M. the procession — clergy and laity of the six uniting denominations carrying banners with their names, representatives of sister denominations in India, fraternal delegates from related Churches in the West — entered the pandal. The Presiding Minister during the service of worship was the Rev. Dr. G. B. Singh, last Moderator of the United Church of Northern India. As the Order of Service for the Inauguration of the Church of North India took place the representative of each of the uniting Churches read their Resolutions of Assent to the Plan of Union; prayer in unison was followed by the Lord's Prayer, and then the Presiding Minister made the solemn Declaration of Union. To me, these words, " . . . I do hereby declare that these six churches namely, (naming the six), within the area of union, are become one CHURCH OF NORTH INDIA" were the high point of the two days in Nagpur. The Doxology was a fitting climax in this moving moment.

Representative ministers from each of the uniting Churches were introduced by laymen from those denominations to participate in the Act of Unification of the Ministry. The Sermon referred to the appropriateness of the fact that the 'birth' of this new Church should take place on Advent Sunday, and we were reminded that the humility and obedience required for growth in Unity, Witness and Service can be provided only by the grace of the Lord. The three-hour service culminated in the Lord's Supper, with the elements brought to the congrega-

Inside the shamyana during the service. The Rev. Dr. G. B. Singh, last Moderator of the United Church of North India is leading the service.

tion by the elders and passed from hand to hand. Finally, as the procession moved out of the pandal it was headed by one banner displaying the name of the new Church.

At a Public Meeting on the Sunday evening greetings were presented by guests, by representatives from Overseas related Churches, by varying organizations — the World Council of Churches, the National Christian Council of India, the Church of South India, the Bible Society of India and others.

On Monday forenoon, in another three-hour service of worship which seemed as but a few minutes, the Appointment of the Existing Bishops (i.e. those who previously had been bishops) was declared and confirmed. Then the newly-elected Bishops were examined and consecrated. In celebrating the Lord's Supper the bread and wine were administered at central points in the sanctuary, communicants moving forward to receive the elements from the bishops. Again there was almost complete silence despite the thousands in the congregation.

NEWS

Church of North India Born

"**Nagpur, Sunday, November 29, 1970.** The Church of North India encompassing in its fold six Protestant denominations with more than a half million members, was born today in the midst of an elaborate and solemn ceremony at the All Saints' Cathedral compound, witnessed by hundreds of worshippers." This is the lead in the news story of the *Nagpur Times* on this date.

Alongside this news runs an account of an address by Mr. A. K. Kisku, Deputy Minister of Education and Youth Welfare, on the evening of the inauguration. Mr. Kisku reminds the Christian community of its responsibility in correcting the perspective with which members of other communities viewed the services rendered by the Christians.

Christians should "come out boldly and courageously with the truth" and tell the people that they are loyal and faithful to their own country (India), the speaker outlined. It was their Christian love for humanity and their belief in service of God through service of humanity that compelled them to look beyond national boundaries. No one could prevent them from extending this Christian service to the world, he said.

As a member of the (Church of North India) and as a representative of the Government of India, Mr. Kisku conveyed greetings to the new Church and expressed the hope that this movement toward greater assimilation and fellowships of Christians in India would lead toward the formation of one Church for the whole country.

The speaker further said that though the Churches in India had achieved unity to some extent, much still remained to be done. They should always keep in mind that they are part of the world Church and universal brotherhood, he added.

Your Prayers are asked

— in Thanksgiving to God for the ministry of the Inner City Indian Project, Winnipeg, and for the volunteers who have responded to this opportunity for Christian service.

— for all those whose lives are touched by the Winnipeg Inner City Indian ministry, that they may be uplifted and motivated to seek a more meaningful and fuller way of life, and for the staff and volunteers, that they might be granted wisdom, patience and encouragement as they seek to make Christ known in a difficult situation.

— for the meetings of the Western Synodicals as women gather to review the work done and plan for the year ahead that they may be guided to take their place in the work of the Church; and for the President of the Society as she travels and meets with the members in Western Canada.

— for the meetings of the Board of Christian Education that wise planning may be done for the days ahead.

— pray for the Church of North India. Pray that we may have understanding of this new Church and share in its hopes to fulfill God's purposes for India and for the world.

— pray for our staff in India. Pray thinking of them as part of a total group of committed Christians who are seeking to do their share in their particular place. Think of them in their pastoral ministry, in their educational and medical ministries. Pray that each Indian and Canadian may continue to feel the power of God carrying them through every difficulty.

* * *

Letter

Just a note to tell you how thrilled we were with this year's vesper service — and we did have a study. We started by talking about how the word got around at the time leading up to Jesus' birth. We picked out scriptures that predicted Jesus' birth and life. Then we compared the communications ways of today with them and the girls prepared a play as if Jesus was born in Paisley 1970. We dealt with the way Matthew, Mark, Luke and John had told about Jesus' birth and life. I suggested that it was just the same as if the girls all went out to tell about this special happening in Paisley. The basic fact was the same, but each saw different exciting things to tell about. Then as we practiced the vesper service, I suggested that they were helping to get the Word around by conversation, song and action.

We just have eleven girls (12 and 13) so we had our graduates lead in carol singing to start, using this year's CGIT girls on the piano and accordion. The COC pantomimed the scripture and the PYPS looked after the White Gift service of gifts for the Children's Aid Society.

To make our service even more interesting we thought we'd make stained glass windows for crafts. As a special outing we went to Tiverton to see how real stained glass windows were made and Mr. Meikle became interested in our craft and lent us one of his patterns of a nativity scene to work from — so our craft became a picture project. It developed so nicely and looked so beautiful, an United Church elder made us a closed-in box and frame and I varnished it; my husband lit it up electrically. We chose a verse from the prayer at the end of the candlelighting service: "Wherever we go, may we be windows through which Your Love can shine." This was printed on the window and we had it dedicated at our Vesper Service.

We are all really enjoying this year's study. Our *WEA have chosen the same study books as the CGIT and we are finding it is making a real family bond where mother belongs to WEA and daughter is in CGIT. I'm told there are even discussions in the home regarding some of the points.

Letter from Mrs. Elma Dryden,
Paisley, Ontario

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*Women's Evening Auxiliary

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THE WMS AT WORK

Rally at Wellwood

"A look to the future" was the theme of a rally held at Wellwood, Manitoba. Neepawa Presbyterian Women together with the Heather Club "Young Women's" group were in charge. An original skit "The Many Voices of Women" was presented and a discussion followed on the topics of the skit — easier divorce laws, higher education, equal rights for women, legalized abortion, and the world owes us a living.

Ecumenical Advent Service In Vernon, B.C.

The account of Campbellford's Ecumenical Advent Service reported in the March 1970 *Glad Tidings* inspired Mrs. Ted Holmwood to propose to her Auxiliary and then to lead the planning for a similar service in Knox Church, Vernon, B.C.

Women from United, Anglican, Christian Reformed, Lutheran, Baptist, Catholic and Salvation Army Churches were delighted to accept our invitation to share in an Advent Service.

Flowers and evergreens, candles in candelabra and advent wreath set the scene for the occasion. More than 80 women and several men gathered to be greeted and have their names pinned on by WMS Vice President, Mrs. George Boer, and Susan Holmwood of the Young People. They were welcomed by Mrs. Holmwood, Mrs. Howard Kerr was organist, and Miss Marjorie Abey, President of the WMS group, read the Christmas story from Luke. The other groups presented a program of interesting variety which included carols in Latin and English (some to the accompaniment of guitar), poetry, prose and two skits, "The Shepherds' Wives" and "Christmas is strictly for the Birds."

All sang the Angels' Song and "Holy Night" and after the benediction, signing the Guest Book, refreshments and conversation completed the happy evening. Many said "We must do it again." Perhaps in a year or two women from all 25 or 30 churches in Vernon will join in filling the 1200 seat Community Centre at Advent.

—Vera McCulloch.

Piano in Memory of Mrs. Hamilton

At the January meeting of the Mary McK. Grant Evening Auxiliary of St. Andrew's Church, Hamilton, Mr. James Hamilton, an elder, presented a piano to the Church, to be used in the Fellowship Corner, in memory of his wife Catherine who passed away in September 1970. Mrs. Hamilton was a faithful member of the Church and of the Auxiliary for many years.

Busy Bees at Work

The Busy Bee group (C.O.C.) of Trinity Church, Victoria, has certainly been living up to its name. Thirty boys and girls, mothers and friends made bright scarves, upon which the ladies of the Craft Club, "silk screened" the C.O.C. emblem. At a colorful church service later, the minister presented the children with their C.O.C. scarves and pins, and at the same service eleven Explorer girls received their stars and pins. Each group said their motto, purpose and prayer and sang their songs.

These same children made tray flowers for over one hundred trays to be delivered by "Meals on Wheels" at Christmas. They were also involved in singing carols in Nursing homes.

For Senior Citizens and Mothers

The Presbyterian Women's group of Knox Church, Port Alberni, held its annual Christmas luncheon for the senior citizens of the church, and the mothers and children of the Cradle Roll Dept. The senior people were given baskets of Christmas goodies, and the children candy canes. The Christmas worship service from the *Glad Tidings* was presented by members of the Presbyterian Women's group.

Calgary Women Hold Communication Tea

The Presbyterian Global Communication Tea, WMS, Calgary Presbyterial, was held at Calvin Hungarian Church, Calgary. Several ladies from different countries, dressed in native costume, greeted those people who came to the Tea. A lady who had just arrived from Hungary the previous day to be reunited with two sisters was presented with a corsage and given a very warm welcome to this country and to the Presbyterian Church. The costumes and posters reminded us of our Global responsibility in communicating the Message.

Explorers Have Carol Festival

The second Annual Explorer Carol Festival was held at Chalmers Presbyterian Church on December 6, 1970. At this time four Explorer Groups and one Junior Choir from Calgary came together to hear the Christmas Story and to sing familiar and not-so-familiar Christmas carols. The service was concluded with the singing of "This Is My Father's World."

Newslettes

The WMS group in St. Andrew's Church, Penticton, found that the Asia Ecumenical Worship Service printed in the October *Glad Tidings* had extra appeal for all who attended their thankoffering service. In addition to the service, the minister, the Rev. A. Gordon Faraday, presented a talk on "Religions of Eastern Asia and Missionary Problems there."

Explorers, CGIT and members of the Women's Burning Bush Unit of St. Stephen's Church, Regina, took part in a Christmas vesper service in their church.

Mrs. Mitchell of Strathcona Church, Edmonton, who has been associated with the Women's Missionary Society since the 1920's when she was secretary of the Red Deer Presbyterial, has been presented with an Honorary Life Membership by the Scott family of that church.

The International Set At St. Andrew's, Belleville

At St. Andrew's Church, Belleville, while women of many lands, including Greece, Hong Kong, Portugal, Italy, Spain and Finland, are given instruction in the English language, their pre-school children attend separate classes and learn the language the fun way. They participate in various activities such as painting and handwork while they learn and each week's lesson deals with some topic of general interest such as safety or farm animals. In the picture above Chris Baliotis paints his own thing under the supervision of Barb Rempel, student of early childhood education who is one of three students who assist the volunteers with the kindergarten class.

The English classes are held under the auspices of the Central Volunteer Bureau and are sponsored by the WMS group of St. Andrew's Church. The adult group is divided into classes according to the proficiency of the members in the language. Both written and spoken language are taught and any woman who wishes to learn English or improve her already existing knowledge of it is eligible for the classes free of charge. The program not only facilitates the learning of English but also helps to combat loneliness which might otherwise overtake these women in a strange country. Some of the women are the only ones of their nationality in Belleville and with inadequate means to communicate with the majority would find it extremely difficult to make friends or even to do their routine housewifely chores such as shopping. These classes help them adjust to life in a new country. Some of the women are shown in the picture below enjoying the group's Christmas party in St. Andrew's.

N.B. We apologize to B.C. Synodical for an omission in the news item "Program of World Encounter" p. 16 of the January Glad Tidings. This event was part of the fall executive meeting and training conference of the B.C. Synodical.

Prayer Group Provides Toys

This year the Women's Wednesday morning prayer group has taken an offering at their meetings. This money, along with donations of money and gifts from other members of the Presbyterian Women's group will provide toys for some of the children in families receiving the Salvation Army hampers.

All Calgary Churches Represented at Workshop

All Presbyterian Churches in Calgary sent representatives to a Workshop on the WMS study material, at Grace Church on November 30, 1970. This was an excellent opportunity to become familiar with the Study "How to Get The Word Around". The Presbyterial Literature Secretary displayed material related to the Study.

Miss Ruby Walker, Presbytery Deaconess, outlined the purpose of the Workshop. A few guidelines for the Programme Committee in each group are as follows:

a. it is essential for the programme committee to be active all year in order to have a good programme;
b. find out what materials and resources are available and use them;
c. know the WMS Constitution;
d. be aware of the work of the WMS;
e. know the history of the Presbyterian Church in Canada.

Three groups were formed with Miss Ruby Walker, Mrs. K. C. Doka and Mrs. W. Lemen as resource leaders. A programme for one meeting was formulated. The Workshop was stimulating and very helpful to everyone who attended.

Presbyterial Annual Meetings

MAITLAND

Maitland Presbyterial held its annual meeting in St. Andrew's Church, Wingham, on January 12. Features of the program included a playlet "Choose to Get the Word Around" and a panel discussion "Why a WMS." "A place called Heaven" was the title of the meditation presented by Mrs. Andrew Gaunt at the morning session, and "The New Calendar" by Mrs. Bruce Ghrendyle at the afternoon session.

BARRIE

"The Challenge for Change" was the theme of the Annual Meeting of Barrie Presbyterial held in Essa Road Church, Barrie. Annual reports were presented as a panel discussion moderated by Mrs. N. Post, President. The Rev. Ted Stevens, an Anglican missionary on furlough from India, spoke on the history of missionary work in that country. He stressed the need for spiritual-minded, courageous, steadfast and honest leadership.

PETERBOROUGH

The Annual Meeting of Peterborough Presbyterial was held in St. Stephen's Church, Peterborough on Jan. 12. The morning was given over to reports and business followed by luncheon served to members of both the Presbyterial and Presbytery. The afternoon session opened with the service of Holy Communion conducted by Rev. John Neilson, Norwood and Rev. Keith Wilcox of St. Stephen's. Guest speaker was Miss Lois Powrie, Regional Secretary.

KINGSTON

Mrs. H. Keefer was the guest speaker at the Annual Meeting of Kingston Presbyterial held in Trenton. Using the theme "A Step Forward" she told of the work of the Re-assessment Committee in planning the formation of the Board of World Missions.

A report was given of the progress being made by the ladies of St. Columba Church, Belleville, with arrangements for Synodical Annual Meeting which will be held there in April.

Annual reports were given and the election of officers held.

PARIS

"Members of Paris Presbyterial took a long hard look at the functioning body, and through self-criticism, made some recommendations for picking up the ball and carrying through" according to a report at their annual meeting in the Brantford *Expositor*.

Mrs. Craig Aitken, Evening Dept. Secretary, urged members to make an honest effort to interest the younger women of the church in mission work.

Secretary for Children's Groups, Mrs. J. A. Miller, told delegates that children's work in the presbyterial seems to be on a downward trend and stressed the need and desire by leaders for workshops.

An encouraging report by Mrs. Kay Klippenstein, Secretary for Friendship and Service, outlined the work done in service rendered to the sick, shut-ins, those in nursing homes, to families in need, to new immigrants, particularly university students, and to mission overseas and at home.

* * *

WORLD DAY OF PRAYER

March 5, 1971

Theme: 'New People for a New Age'

Are We Loving Our Neighbours?

Try to take up this challenging question for one whole day and you will be amazed at discovering your own unneighbourly attitude in thought and behaviour.

'Who is my neighbour?' Jesus was asked by a Pharisee (see Luke 10:29). He answered by telling the parable of the Good Samaritan, 'Who do you say is your neighbour?'

May I suggest that our neighbour is the person we come across in the course of the day. How then can you be a good neighbour to him? God the Holy Spirit will show you if you ask Him. Listen to Him and be obedient. Temptation to be unneighbourly will come throughout the day, but keep on. Overcome your negative criticism, your cold shoulder, your disinterestedness, your selfish, uncharitable attitude.

By sheer will power you cannot succeed. But read in your Bible what Christ tells you to do, do it step by step and by God's grace you will get some of the loving mind, more and more as you make use of loving and praising God, and in being a good neighbour.

PRAYER: Shine on me Lord, that I may shine and walk with Thee in light divine. Thy blessed cleansing be on me, that all I do for Christ may be. Hold thou my hands that they may move in work which Thou would'st have me love. Keep thou my feet, cause them to run in paths wherein Thy Will be done. Amen.

(Ellen Lund-Denmark, from Circle of Prayer, Volume Four.)

PLEASE SEND NEWS ITEMS PROMPTLY —

News yesterday is not necessarily news today.

Include the information that will help and/or interest readers in other parts of Canada.

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MUNSHI

Everybody Out

"J.P.!", roared a voice from the basement. "J.P.!!"

In the answering silence I bit the end of my pen, gazing reflectively at the snowy back-lawn.

"J.P.!", accompanied by a "bump-bump" up the stairs, ending with the sight of a disgruntled S.P., clad in parka and snow-boots, and dragging the stepladder. "Alice, where is that boy? I want him to steady the ladder on the balcony while I chop down the icicles on the eaves-trough."

"He's coaching the Squibs this morning. Remember, Skeets Munro broke his leg last Tuesday. J.P.'ll be home by 12."

"It takes all morning to coach the Squibs?"

"He has to see that Bunty gets home."

"Why can't Bunty stay home on a Saturday morning?"

"Because he's on the team."

"At four years old? Phem must want him out of the way."

"He's five — legal age for Squibs — birthday in November — and he's a good little skater. Ted has seen to that."

"Well," grumbled S.P. resignedly, "I suppose you'll have to help me. With the weather we've been having, I'm afraid those troughs will really back up if I don't do something."

"Oh, S.P., right now? It's March. Couldn't you just let Mother Nature take her course."

"That's just what she's doing now," explained S.P. patiently. "With 5° below every night, I'm not taking any more chances. Besides, what are you doing?"

"Writing a letter."

"At 10:30 on a Saturday morning? Must be an important letter."

"Perhaps. Anyway I hope it brings some pleasure to Skeets when he receives it. He isn't having much fun now lying in Baleford Hospital."

"Compound fracture, wasn't it? Probably doesn't feel too happy."

"That's why I'm sending him a 'Moments-with-Munshi' letter — sent only to those on the inside looking out. This year our Auxiliary has decided to 'go all out' on some of the things we've always seemed to look upon as secondary — such as visiting people, writing letters, adopting a missionary, circulating *Glad Tidings* tid bits. We left to the Secretaries for those things the task of doing those things . . . that was their job. 'Making our allocation' sometimes filled all our horizons. That's important, but this year we're going to make everything important."

"What will you do when the Board — World Missions, or whatever it will be called, begins?" asked S.P., balancing the ladder and putting on the tea-kettle.

"That's why we're emphasizing the small things this year . . . so that they won't get more impersonal and lost in the shuffle. The allocation will still be there though it may have a new name, and, of course, we shall try to reach it. But by that time too we hope that every one of us will be taking such a personal part in the small things that they will keep on snowballing into the future. We had an assessment meeting in January about what we can do now for the years to come. Little acorns can grow into tall trees, you know."

"Who said: 'No man is an island. Every man is a piece of the continent'?" queried S.P. "And how did you tax yourselves?"

"Well, everyone can boost *Glad Tidings*. Then some of us are good visitors. We know just what to say to buck people up. Myself, I'm better with a pen in my hand, so I'll write letters. So will Madge and Nan. Betty White says she can run errands. Aunt Mary isn't too happy about the changes that are coming . . . she keeps calling me Alice when we discuss them, because I think some of them may be for the best. However, she's agreed to be a regular visitor at Pinecroft Acres and to help keep Fisherman's Wharf supplied with cookies for the Vacation Bible Schools, if you'll take them over."

"A tall order," said S.P., getting out the tea-caddy, "does she know how fast kids eat cookies?"

"Judging from you and J.P., I suppose I should warn her. Make yourself a sandwich, while I finish this letter. I see that you're wanting a cup of tea."

"A very odd-looking letter," remarked S.P. passing by the table, teapot in hand.

"Isn't it? I always knew those blank post-cards that Ginny threw out when she got married would come in handy some day. Skeets spent a summer at Banff, so I'm telling him about our adventure with the bear when we were there. Here's the bear on the back."

"The bear got more lunch than we did that day," chuckled S.P.

"And a picture of Rushing River Camp-ground — and I'm appealing to the camper in Skeets. And so it goes. I won't speak of his accident or of how he's feeling . . . He has enough thoughts on that . . . but try to give him other things to think about . . . just small silly things, but amusing, I hope. Laughter is a good tonic, unless you've cracked a rib. A picture on one side, a short note on the other. And here's the card bouquet of flowers I always start out with. Paper ones . . . species, sometimes indeterminate, but bright and cheery. And guaranteed not to fade."

"A good idea, 'Moments-with-Munshi'," agreed S.P., cutting his sandwich in half, "but do any of the cards show a lone man up a stepladder beside some icicles?"

In Memoriam

Mrs. J. G. (Alice) Inkster

She was born almost 97 years ago in a Methodist Parsonage in Albany, New York. Pre-school years were in Middlebury Poultney, Vermont. She attended Hamilton Collegiate Institute and graduated with her B.A. from the University of Toronto and with B.Paed., Toronto and from the Ontario Agricultural College, Guelph and MacDonald College, Quebec.

She lived in Hamilton, Burlington, London, Fergus, Ontario, Victoria, B.C., and Toronto.

Her work with the Women's Missionary Society (WD) was extensive. She was President of Victoria Presbyterial (1916-1920); President of Toronto Presbyterial (1929-1933); President of Council Executive (1944-1948) and continued on Council Executive for many years.

She was a Charter member of the Canadian Overseas Missions Council; a member of the Executive of the Canadian Council of Churches; President of the Women's Inter-Church Council from 1951-1955; and a member of the Inter-Faith Committee of the United Appeal of Metropolitan Toronto.

Alice Inkster was a student, teacher, mistress of the Manse, executive officer in many organizations, a wife and mother. Quiet, effective, direct, knowledgeable, capable, "called of God through our Lord Jesus Christ," — her incisive judgment was balanced by a beautiful and significant sense of humor.

Miss Laura K. Pelton wrote these words about Mrs. Inkster in the April 1960 Glad Tidings, "I saw the shy warmth, the twinkling humor, the tireless forbearance, the wisdom of the ages, and the generous tolerance that make her so lovable. I discovered the excellence of her superb mind, the greatness of her heart, the genuineness of her humility. And by tacit invitation I came to laugh with her as she laughed at herself.

"This woman so human, so Christian in mind and heart, this woman with the droll wit who sits lightly to herself and carefully to others, who uses words with meticulous economy, and thinks straight and at depth, has left a mark on her associates in our Society that can never be erased. Long after many have forgotten the excellent things she has done for the Society all will remember what she was. Her presence has a meaning no one can define. It is in her being, in what she is. It is the unfathomable essence of a personality that radiates from being to other personalities."

(written by Dr. J. A. Munro)

Mrs. S. M. Gillespie

Friends and relatives gathered in Roger's Memorial Presbyterian Church, Toronto, on January 21, to mark the home-going of Mrs. Sadie Gillespie, who for fourteen years served the Society as a hospital visitor in Toronto. The impressive service was conducted by the Rev. James Milroy, with Mrs. J. M. Burnett, President of the W.M.S. (W.D.), reading the scripture lessons. Mrs. Gillespie was a member of Roger's Memorial Church for many years.

Born Sarah Margaret Dick in Bruce County, Ontario, she attended the Missionary and Deaconess Training School, Toronto, graduating in 1913. She served in Rhodes Avenue Presbyterian Church until her marriage in 1915 to Edward Gillespie, an employee of the Federal Government. She was widowed in early 1922.

At the beginning of 1939, Mrs. Gillespie again took up her ministry within the Church, serving part-time in the new work being established at Melrose Park Church and part-time as hospital visitor on the staff of the W.M.S. (W.D.) In 1941 she commenced full-time work with the Society and was a welcome and well-known figure in the Toronto hospitals, bringing cheer and comfort to many.

In September of 1953 she left the employ of the Society to accept an appointment under the Board of Christian Education as housemother at the Presbyterian Training School in Medicine Hat. She served in that capacity until her retirement in 1956.

We thank God for the dedicated life of this faithful servant.

(written by Miss Giollo Kelly)

We are sad to report at the time of going to press, word has been received of the sudden death of Mrs. A. S. Curr, President of the Society from 1961 to 1966.

In Remembrance

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Mrs. Edward McNaughton	St. Andrew's, Hanover	Bruce & Owen Sound
Mrs. Peter (Maisy) Smith	St. Andrew's, Puce	Chatham
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Miss Lucy Egan	Cooke's, Toronto	East Toronto
Mrs. B. D. Armstrong	Glenview, Toronto	East Toronto
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Mrs. Sadie Gillespie	Rogers Memorial, Toronto	East Toronto
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Mrs. A. S. Curr	Oakwood, Toronto	West Toronto
Mrs. J. G. Inkster	Victoria-Royce, Toronto	West Toronto

N.B. Please forward items for "In Remembrance" promptly direct to Editor, Glad Tidings, 50 Wynford Dr., Don Mills, Ont.

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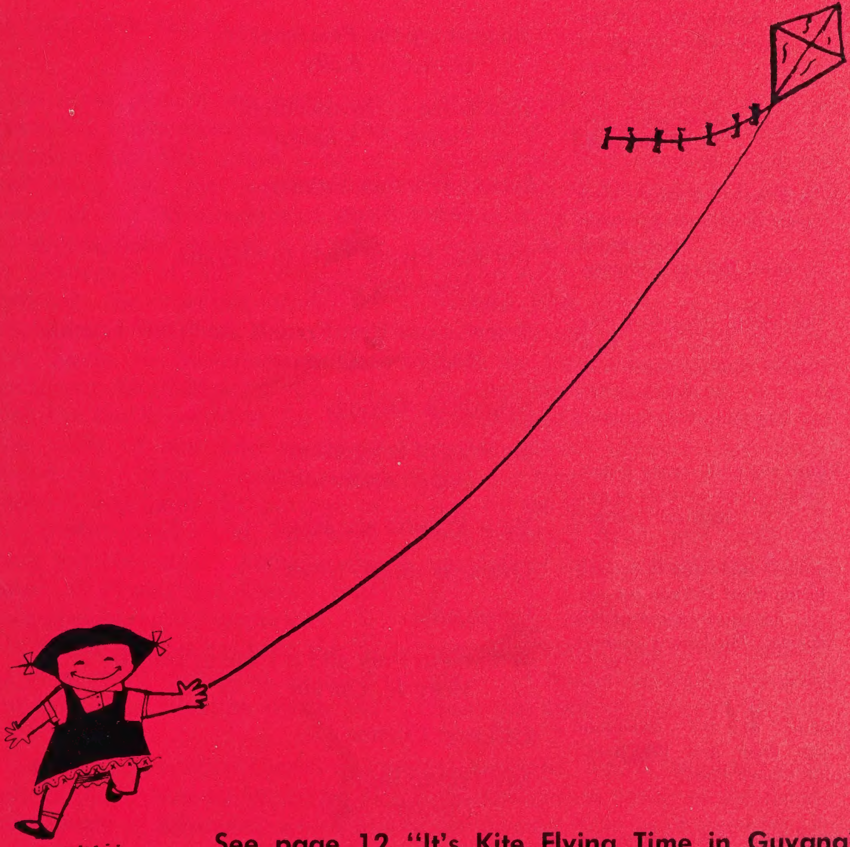
APRIL 1971

GLAD TIDINGS



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Helen C. Young, B.A.

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Blessed are the Peacemakers

by GIOLLO G. KELLY*

No other part of the world has demanded more attention over the centuries than that small area of land lying on the southeastern shores of the Mediterranean Sea. For geographical reasons, it became the crossroads of early commerce, providing the caravan trails for merchants who plied their trade from Egypt to Mesopotamia and throughout Asia Minor. It also provided the battle corridors for wave upon wave of real and would-be conquerors from neighbouring countries and, with the passage of time, from further afield. This land, which was the earthly home of the Prince of Peace, has known little peace throughout the centuries.

In recent years it has been the locus of a more explosive situation than ever — a situation which has brought untold hardship to those for whom it has been "home" for generations, and, because of oil and the balance of world power, has the potential of igniting a holocaust of world-wide dimensions.

The Arab-Israeli problem or the Middle East crisis, as it often is called, though far removed by miles from the Canadian scene, in recent months has been brought into our homes daily by our newspapers, our radios and our television screens. It also has been brought to our attention by the racial and emotional involvement of Arabs and Jews who are part of our Canadian community.

Because of the wide-spread reports — varied and often conflicting — of human suffering resulting from this conflict, concern for peo-

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**Miss Kelly, Executive Director, National Missions, was a member of the study group, sponsored by the International Affairs Committee of the Canadian Council of Churches, which toured the Middle East last September.*

ple and a desire to learn the true story have led many to attempt to study the situation at first hand. Among these have been members of the Christian Church, endeavouring to ascertain what peacemaking role they, as "the children of God", might play in this fragmented land that was the cradle of Christianity.

One such tour was sponsored by the International Affairs Committee of the Canadian Council of Churches. A study group of nineteen men and women, members of seven Canadian denominations, visited Geneva, Rome, Egypt, Lebanon, Syria, Israel and the occupied territories last September. The itinerary through Jordan had to be rerouted because of the civil war, which continually escalated during the group's stay in Jerusalem. The tour members attended more than sixty briefings and interviews with church leaders, government officials and representatives of a number of relief agencies in the countries visited. In addition, many informal conversations were held with shopkeepers, students, bus drivers and tour guides, etc.

The gravity of the situation was ever present in each of the Middle East countries, where soldiers in battle uniform were a common sight, as were sandbagged entrances, taped windows and large military equipment. We viewed the hijacked Pan-Am jumbo jet, still burning near the Cairo airport, as we embarked for Lebanon. In Cyprus we shared the airport lounge and chatted with members of the first group of hijacked passengers released from Jordan. We visited a refugee camp in Lebanon and witnessed the Tiger Cubs being trained in guerrilla warfare — solemn-faced uniformed boys and girls, seven to twelve years of age, engaged in the serious business of learning precision drill, rope climbing, and the handling of grenades and sub-machine guns.

By night we viewed from the Mount of Olives flashes of gunfire in Amman, some thirty kilometers to the east. On descending from the Mount, we talked with two grim-faced young Arab Christians with transistor radios clasped close to their ears as they listened to news reports from Amman. This was a tragic situation to them, for they were hearing news of a battle, not between their people and their enemies, but rather between their brothers and their cousins — close relatives set against each other because they were caught in the grip of power politics.

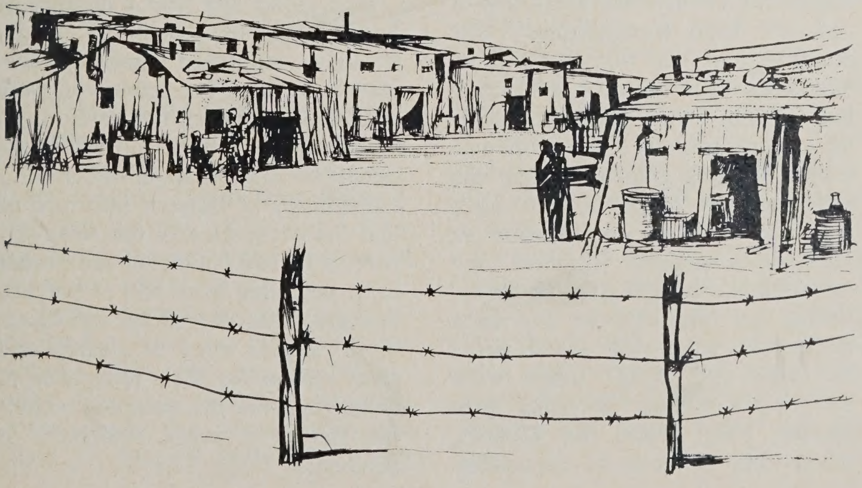
What is at the root of this problem which has plunged Palestine into three wars in less than a quarter of a century and which today finds it in such a precarious situation? Basically, it lies in a dual claim to one piece of land by two Semitic peoples — the Palestinian Arabs and the Israeli Jews — each arguing its prior claim back to Abraham and his descendants.

The Jewish diaspora, though spread world-wide, never lost its cherished hope of a return to Zion. This hope developed into the Zionist movement by the end of the 19th century and saw the beginnings of Jewish immigration in Palestine. The British, who by this time had vested interests in the Middle East because of oil, supported the establishment of a Jewish homeland in Palestine, enunciating their policy in the Balfour Declaration.

With the coming of World War I, it was clear that the British must defeat Turkey if its interests in the Middle East were to be secure. To do this she required the co-operation of the Arab world, which, after centuries of suppression, was beginning to show a desire for self-determination. Arab support was gained by the British with repeated guarantees of Arab independence.

The granting of the Mandate for Palestine to the British by the League of Nations in September 1923 carried responsibility for securing the establishment of a Jewish National home, at the same time safe-guarding "the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion." Time proved these two responsibilities to be incompatible.

The Nazi holocaust during World War II left many displaced Jews and gave impetus to the Zionist movement. In late 1947 the United Nations approved a resolution to partition Palestine, thus authorizing the establishment of the State of Israel. This UN action was welcomed by the Jews, but not by the Arabs, who promised to resist partition by force. With the termination of the British Mandate and the declaration of independence by Israel in May 1948, the Arab forces, though ill prepared, moved into Palestine and



the first of the three wars began.

We, as a study tour group, had not travelled far before we became aware that the crux of the Middle East problem lay with the Palestinians — the Arabs for whom the rolling hills of Palestine had been home for generations. We learned why, when Israel and the Arab States signed a cease fire agreement last August, the Palestinian guerrillas continued to fight. Their grievance went back beyond 1967 and the Israeli occupation of portions of Egypt, Jordan and Syria. It went back to 1948 when almost three-quarters of a million Palestinians, because of fear or force, left their homes, most of them to experience more than twenty years of deprivation in the tents and hovels of refugee camps.

In 1967 a further 150,000 Palestinians were displaced. We were told that they had been waiting for justice for twenty-two years and it had not been forthcoming. Their patience had run out; their hope had faded. The time for self action had arrived. These young commando leaders, most of them with university training gained through the assistance of UNRWA, felt death was preferable to continuation in their disadvantaged situation. We were repeatedly told that the Palestinians are prepared to live in a democratic state with equal rights for Jew and Arab. They want peace, but it must be peace with justice. They reject the Zionists, whom they claim to be expansionists, saying "the oppressed have become the oppressors."

As the tour proceeded through Israel, the architectural and agricultural accomplishments of the Jewish people were very much in evidence. They can be justly proud of the skills and industry, brought with them from the West, which have resulted in transformations such as the new apartment city of Beersheva and the orchards now growing on former desert land. The Jewish professor informed us that the Hebrew language has no expression "to own the land". "We have come only to serve the land", he said. However, their satisfaction in serving the land is somewhat overshadowed by the uneasiness of their position. Surrounded by Arab states as they are, they have a great sense of insecurity. They, too, want peace, but with it must be the guarantee of security.

The group met with a number of Israeli persons, most of whom strongly supported their government's position, but some who were critical of it and felt the Palestinians should have the right of self-determination. A spokesman of the Israeli Ministry of Defense informed us that the occupation of the Arab territories in 1967 reduced the border to be defended from 950 to 600 kilometers. This has added considerably to Israel's sense of security and gives reason for their reluctance to withdraw from the occupied territories before a peace settlement is reached.

As the tour group proceeded with its itinerary, its members became increasingly aware of the complexity of the problem, recognizing that there is no easy solution. In reporting its understanding of the situation, it used the following analogy:

When two proud and desperate men meet on a narrow foot-bridge crossing a gorge, the classical impasse takes place, an impasse which can be resolved only by fighting — or by waiting until someone builds another bridge beside the old one which is large enough to accommodate both parties.

Does such a situation, involving two groups caught up in bitterness and emotion to the point of inflexibility, not call for a third party to build that other bridge — to be a peacemaker. There are grave injustices that must be set right in the course of finding a lasting peace. Is there a role which the Church of Jesus Christ, without vested interests, can play in presenting a clear picture of the situation and in pressing for a just solution, thus helping to bring peace to that land that has known so little peace? "Blessed are the peacemakers: for they shall be called the children of God."

* * *

In a Word
INVOLVEMENT

by TURNER N. CLINARD

(The third in a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

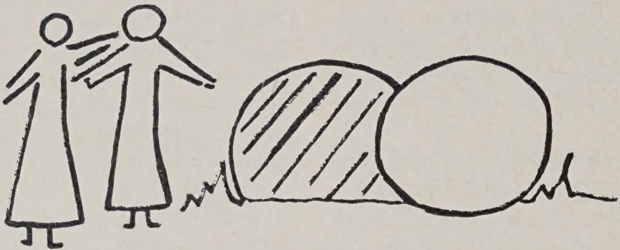
"I don't want to get involved" is a frequent cry from "good" people. It is natural to avoid unpleasantness, to stand "apart from the pulling and hauling." It is also a form of moral cowardice and a denial of what one essentially is.

Being a person is being one in relationship. Until you are hurt in another's hurts you are not yet human. Until you rejoice in another's success you fall short. "He who lives for himself alone lives for a very mean fellow."

St. Paul said, "we neither live nor die as self-contained units." I am not an isolated individual, for I am a son, a father, a brother, a citizen, a churchman. My relationships give me my identity.

I am involved in the needs and aspiration of all men — I dare not enjoy what I am unwilling to share. I am involved in humanity's inhumanities. I am my brother's keeper. I cannot do everything, but I can do something.

I reach my stature as a human by becoming involved in humanity. I reach my stature as a son of God by identifying with a Son who served men and died for them. Until I become involved I am only a taker. When I start giving, then I start living.



EASTER WORSHIP SERVICE

by GRACE BRAGG*

Leader: The Lord is Risen!

GROUP: He is risen indeed.

Leader: Let the angelic choirs of heaven now rejoice, and let the trumpet of salvation sound for the victory of so great a King.

GROUP: Let the earth also rejoice, made radiant by such splendour: and enlightened with the brightness of the Eternal King, let it know that the whole world's darkness is scattered.

Leader: Let the Church, too, rejoice adorned with the brightness of so great a light, and may this temple resound with the loud voice of the people.

HYMN 217 (verses 1 and 3):

'Welcome, happy morning!' age to age shall say;
Hell to-day is vanquished: Heaven is won to-day;
Lo! the Dead is living, God for evermore!
Him, their true Creator, all His works adore;
'Welcome, happy morning!' age to age shall say.

Months in due succession, days of lengthening light,
Hours and passing moments praise Thee in their flight;
Brightness of the morning, sky, and fields, and sea,
Vanquisher of darkness, bring their praise to Thee:
'Welcome, happy morning!' age to age shall say.

AMEN.

SCRIPTURE READING: John 20: verses 1, 2, and 11-16, from "Good News For Modern Man"

1. Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken away from the entrance.

2. She ran and went to Simon Peter and the other disciple, whom Jesus loved, and told them, "They have taken the Lord from the tomb and we don't know where they have put him!"

11-16. Mary stood crying outside the tomb. Still crying, she bent over and looked in the tomb, and saw two angels there, dressed in white, sitting where the body of Jesus had been, one at the head, the other at the feet.

"Woman, why are you crying?" they asked her. She answered, "They have taken my Lord away, and I do not know where they have put him!"

When she had said this, she turned around and saw Jesus standing there; but she did not know that it was Jesus.

"Woman, why are you crying?" Jesus asked her. "Who is it that you are looking for?" She thought he was the gardener, so she said to him, "If you took him away, sir, tell me where you have put him, and I will go and get him."

Jesus said to her, "Mary!" She turned toward him and said in Hebrew, "Rabboni!" (This means "Teacher.")

LEADER: Let us Pray

At This Glorious Easter Season —
What better time or more beautiful season,
What greater occasion
or more wonderful reason
To kneel down in prayer
and thank God above
For Eternal Life the Gift of His Love—
For in sending His Son to be crucified
He granted man Life
because His Son died—
So at this glad season
when there's joy everywhere
Let us meet Our Redeemer
at The Altar of Prayer.

—Helen Steiner Rice

**Grace Bragg is the wife of the Rev. Edward Bragg, minister of St. Andrew's Church, Quebec City. Mrs. Bragg was a Regional Secretary for the Women's Missionary Society, W.D., before her marriage.*

PRAYER IN UNISON:

O God, may the power for Christian living, released in the world by the glorious resurrection of our Lord, be felt in the lives of all Thy children. Not only at the Easter season, but every day, cause our hearts to be bright with the undimmed light that shines through the centuries from the open tomb, out of which the Master came forth in newness of life. Let no redeemed child of God live in darkness, or gloom, or sin, but may all who are called by Thy name keep themselves in the glorious light of Thy love. For Jesus' sake. AMEN.

—Stuart R. Oglesby

HYMN 214 (3 verses):

'Christ the Lord is risen to-day,'
Sons of men and angels, say;
Raise your joys and triumphs high;
Sing, ye heavens; and, earth, reply.
Love's redeeming work is done,
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er,
Lo! He sets in blood no more.

Vain the stone, the watch, the seal;
Christ hath burst the gates of hell;
Death in vain forbids His rise;
Christ hath opened Paradise.
Lives again our glorious King;
Where, O death, is now thy sting?
Once He died our souls to save;
Where thy victory, O grave?

Soar we now where Christ hath led,
Following our exalted Head;
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.
Hail! the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now,
Hail! the Resurrection Thou!
AMEN.

MEDITATION:

THE LORD IS RISEN. When the storm had broken over our Lord, and the disciples had one after another fled to safety, Mary and some of the other women stood by Him at the foot of the Cross.

Those women were also first at the sepulchre, coming early on the first day of the week, their idea being to complete the burial so hastily performed at nightfall when the Sabbath began. Their discovery that the stone had been moved away was followed by Mary's even greater discovery. As she lingered in the garden, her heart broken by the thought that all the splendid hopes built upon Christ should have ended in the shame of crucifixion and the horror of a rifled grave, she heard a Voice, a familiar Voice, call "Mary!" and she found herself face to face with the risen Lord.

Such is the reward of all who, like her, in faithfulness take their stand beneath the Cross of Jesus. He still calls by name. The Good Shepherd knows His own sheep. And if we answer "Master!" He will teach us, as He taught Mary, that our devotion is not to keep us always by that empty tomb; it must lift our hearts to heaven whither He has ascended so that we too "in heart and mind thither ascend, and with Him continually dwell", it must also send us forth into the world, as it sent Mary, to tell others that Jesus lives!—Rev. Eric P. Sharpe, M.A. (International Bible Reading Association)

OFFERING: OFFERTORY PRAYER

"As the gift without the giver is bare" — at this Easter-tide may we present not only our gifts, but ourselves to this Risen Lord, who has promised to be with us even to the end of our days. AMEN.

HYMN 220 (verses 1 and 3):

The day of Resurrection!
Earth, tell it out abroad;
The passover of gladness,
The passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph
And all that is therein;
Invisible and visible,
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end. AMEN.

CLOSING POEM: By the Leader

My Easter Wish

May the glad dawn,
Of Easter morn
Bring joy to Thee.

May the calm eve
Of Easter leave
A peace divine with Thee.

May Easter night,
On Thine heart write,
O Christ, I live for Thee.
—Author Unknown.

It's Kite Flying Time in Guyana

by NOREEN TYMAN*

**Noreen told us about the "kite flying" at Easter when she was studying in Canada last year. Now back in Guyana working for the Church, we know Noreen will be flying her kite this Easter.*

The season of "kite-flying" comes at the same time as Easter. This season usually falls around the end of March or the beginning of April, just as it is all over the world. This is the time of the year when we commemorate the death and resurrection of our Lord and Saviour, Jesus Christ.

Guyana is made up of a multi-racial and multi-religious society, and kite-flying is one of the festivities in which everyone participates. About one or two weeks before the actual weekend of Easter, the stores usually appear very gay with the array of colours of the kite paper on display. Around this time too, Guyanese are usually busy making their kites and the necessary preparation for the Easter celebration.

A kite is made from strips of board which is formed into a star-like frame by attaching twine to the ends of the strips. Smaller kites are also made from the branches (pinta) of the coconut tree. Different patterns can be made on the kite by attaching the twine to different parts of the frame. Various colours of the kite paper are then pasted on the framework. A loop is made and the ball of twine for flying the kite is attached to this loop. A long tail made of scraps of cloth is tied to the bottom of the kite. Flaps and frills are pasted to the sides, and an extra flap, called the "tongue", is placed at the top. This "tongue" makes a loud, humming sound while the kite is up against the breeze, and groups of boys usually compete to hear whose kite makes the loudest hum, or as we call it "singing".

The Sunday after Good Friday is the day when everyone goes out to fly his or her kite. The significance of this kite-flying is the resurrection and ascension of our Lord. Easter time in our tropical country is usually very bright and sunny, and thousands of people go out to the beaches and vast open lands in the suburban areas to fly their kites. It is fantastic to see the thousands of colourful kites dancing against the blue sky, and we are very fortunate to have the cool Atlantic breeze to keep our kites flying.

For weeks after, the children continue this celebration as this is the time of the Easter vacation. Kite-flying is a tradition which we all look forward to and it will go on for years as it is one way in which we can show our thankfulness for the resurrection of our Saviour.

ANNUAL COUNCIL MEETING

May 10th to 14th, 1971

Ewart College
156 St. George St., Toronto

Theme: "The light still shines in the darkness." St. John 1:5 (Phillips)

Women's groups will find the evening sessions interesting and informative.

Some of our BEST FRIENDS are “Old” Friends

by MARGARET TRANMER*

I should have been aware of the need much sooner, certainly all the indications were there — the unmistakable look of loneliness, the grateful smile for even the briefest of visits, the appreciation for that little bit of shopping, the ride to the doctor's office. And then there were those remarks — you know the kind I mean — “everything seems to be for the young people nowadays” and “we just don't seem to be a part of the church now that we can no longer attend regularly.” These indications suddenly crystallized for me one dull, rainy afternoon — a depressing afternoon that could easily dampen the spirits of even the most cheerful youngster let alone an elderly person confined to her home, perhaps in failing health, perhaps alone and lonely.

We were sitting in the minister's study considering our church's programme, trying to look at it from two directions — the ways in which it provided spiritual growth and nourishment to every age group and the ways in which it provided opportunities of service to any and all persons who desired to share their Christian love with others. And suddenly there we were, talking about our ministry to the elderly. How were we meeting the particular needs of these people? It was then that the ideas started to take shape. Why not make a specific attempt to study the problems and concerns of the senior members? Why not draw up a plan whereby some of their needs could be met?

But where to begin? Now that we had recognized the need for such a ministry, what steps should we take in planning to provide it? In consultation with the minister, the convener considered various people in the church whose interests seemed to indicate a concern for elderly people. We were looking for that “task force” — people who would serve at their own choice of time, who need not feel compelled to attend endless committee meetings, who could put as much of themselves into their task as their hearts bestirred them. We approached these people, we explained the purpose of our idea, and we asked for their help. We were encouraged with their response — in less than one hour on the telephone a working committee of six people had expressed their willingness to serve.

At our organization meeting we agreed to meet briefly once a month to plan our direction and share our ideas but for the most part we would work on our own. To aid the working committee the convener consulted with the minister to ascertain the names of all those members, adherents and friends of the congregation who might be included in our ministry. Each member of the committee was provided with names and addresses of several elderly persons whom they would visit in person and contact by telephone each month. It was understood that we would promptly report any sickness or particular concern to the minister and that we should be ready to offer our help whenever or wherever the situation required it.

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*Miss Tranmer is a member of Cooke's Presbyterian Church, Chilliwack, B.C.

Our ministry, then, would begin with regular visitation and through the strengthening of the bonds of friendship a new fellowship would perhaps develop; a fellowship which would bring people together within the church.

With this in mind we planned our first social event for the elderly, an entertaining afternoon during the Christmas season. Transportation was arranged for each guest and a small remembrance (a project of the Evening Auxiliary of the W.M.S.) given as they left for their homes. This was a very happy occasion and we look forward to future gatherings, perhaps drives into the country in the spring and an old-fashioned picnic. We're thinking about the possibility of a lending library in our church lounge and perhaps an afternoon of handicrafts and games. As I say, these are out there in the future; the present is with us now and it is here, through regular visitation, we are finding some of our best friends to be our "old" friends.

THANK YOU

Synodical Givings

	1970	1969
British Columbia	$ 19,185.75	$ 19,585.03
Alberta	15,262.49	15,389.30
Saskatchewan	11,688.76	11,240.33
Manitoba and Northwestern Ontario	15,009.76	15,356.89
Hamilton and London	132,317.52	129,478.56
Toronto and Kingston	145,094.21	134,200.00
Montreal and Ottawa	59,160.00	61,896.91
	$397,718.49	$387,147.62

HOW THE WORD GETS AROUND
Communicating the Gospel

BY WAY OF SUGGESTION

by ISABEL ANDERSON*

Have you found out "How the Word gets around"?

Did you know that recent issues of the magazine in your hand have given some very good answers to this question?

Think of it from these angles! What is the "Word" we are endeavouring to "get around"? Why is it so important? Who, besides ourselves, is interested in "getting it around"? And what are the results of the effort?

In the last seven months there have been several articles in the *Glad Tidings* answering these questions. One of these entitled "Why Mission and Why Missionaries" appeared in the last August-September issue and in it we learned that the "Word" is the Gospel of Christ which is all about "joy, hope, peace, strength, weakness, failure, anxiety, sin, redemption and healing".

Why is it so important to "get this Word around"? Because it transforms lives, inspires, uplifts and makes individuals useful not only to themselves but to others as well.

Read the story of Miss Anna Cheng and her new appointment in Taiwan, see the pictures of "Flora House in Action" in Winnipeg (October issue) and read of the new way of life found by those who stay for a while at "Wayside House" in Hamilton, (January issue).

Who else is interested in "getting the Word around" as well as ourselves? We find more than one answer to this question in the November issue where we can read about "Huron Feathers" the Presbyterian Centre at Sauble Beach where day camps are held for children, a weekly Coffee House for teen-agers and open-air services for young people on the beautiful wide beach.

In the same issue we can transport ourselves to Japan and find that the "Word" is "getting around" to young people — both Japanese and Korean — who meet for prayer and discussion and who can see a difference in those who profess the

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*Miss Anderson is a member of Leaside Presbyterian Church, Toronto.

Christian faith and thereby become interested themselves.

Another method of spreading the "Word" is ably illustrated in the December issue where we learn about the mobile clinic serving the mountain villages in Taiwan. The healing touch of Christ is thus taken by loving hands to those who would not otherwise have an opportunity to receive it.

What are the results of all these various efforts in so many different parts of the world? Just ask anyone who has given his life to Christ, either in Canada, India, Japan, or any other country, and his witness will be your answer!

Your Prayers are asked

— for all those who have suffered deprivation and rejection because of man's inhumanity to man, for children who have never known life outside of a refugee camp, for the displaced who have been separated from home and loved ones, and for all in need who are so often forgotten by those who are complacent in their affluence.

— that we, as members of the Church of Jesus Christ, may be guided by His spirit in a course of responsible Christian action in all matters relating to the plight of peoples in need.

— for those who come together for Annual Meetings in the Synodicals of Montreal and Ottawa, Toronto and Kingston and Hamilton and London, that as they consider the work of the past year constructive thinking may be done for the year ahead.

— for those who plan for and those preparing to come to the Annual Council Meeting of the Society that May 10-14 may be days of challenge and inspiration to all who attend.

Miss Pauline Brown recently wrote of a medical survey which had been made in the Bhil Field of India. She spoke of the need for "soul searching" — by which they could determine how to carry out their medical work in these days. She also wrote of attempts to find Indian management for the Babies Home. She said: "It is good to know so many of you are keeping all this work in prayer."

— pray for the work in the Bhil Field of India.

Recently the Overseas Personnel Committee were asked to find personnel for Nigeria. The urgent request is for medical people.

— pray that the Spirit may lead people to this task. Pray too that staff who desire greatly to return to Nigeria will be allowed to return.

OVERSEAS STAFF NEWS

AGNES HISLOP

Miss Hislop is on furlough from India. In these days of change some missionaries are coming on short furloughs, usually to ease visa regulations. Miss Hislop, however, after a five year plus term, will be out of India for at least a year. She was home in time to spend Christmas with her family in Dinsmore, Saskatchewan.

Her furlough plans contain a large measure of study. She is presently assigned to pursue one semester of study at Scarritt College in Nashville, Tennessee. She will be working on an Arts degree with major studies in religion. This continues a program Miss Hislop has undertaken during two furloughs.

Miss Hislop hopes that she may be able to meet friends in Canada, but her furlough will be designed to meet the needs of work she undertakes in the future.

Miss Hislop left India just as the Church of North India was coming into being. She was a member from the Vindhya-Satpura area of groups discussing the terms of the union. When she returns to India, the centre of direction will be either the diocesan office in Bhopal, or the Synod office in Nagpur. The kind of job she will be asked to do and where will be determined later this year. We will keep you informed of her activity through the *Glad Tidings*.

ELEANOR KNOTT

Miss Knott is in Canada on her first furlough from India. She has completed a regular first term of five years during which she completed language study and became established in work at the Helen MacDonald School in Jhansi.

Miss Knott's furlough will be spent in a combination of study and deputation. At the moment she is taking a course in pattern designs at Seneca College, Scarborough, Ontario. She has been invited to participate in a Seminar at the University of Guelph. This Seminar is dealing with the subject of nutrition, particularly, malnutrition.

Miss Knott has been invited to return to India — to centre her work at the Helen MacDonald School as an advisor in Home Science and to be available for assistance in matters dealing with nutrition in India. She will be in Canada approximately one year.

Miss Knott's home is at Thornbury, Ontario. She is a member of Knox Church, Toronto. Knox contributes generously to her support.

* * *

Intermedia

"I wish to express the gratitude and thanks of the Committee and Staff of Intermedia for your grant of $1,000 (Canadian) toward the work of producing and circulating material for Christian Literature projects. These funds will be well used in the important work for which they have been so generously given.

"Just to suggest the opportunity before the churches, there are requests from 12 language areas in Africa alone for assistance in publishing new Christian literature. With your gift, and others like it, we expect to grant all these requests in 1971.

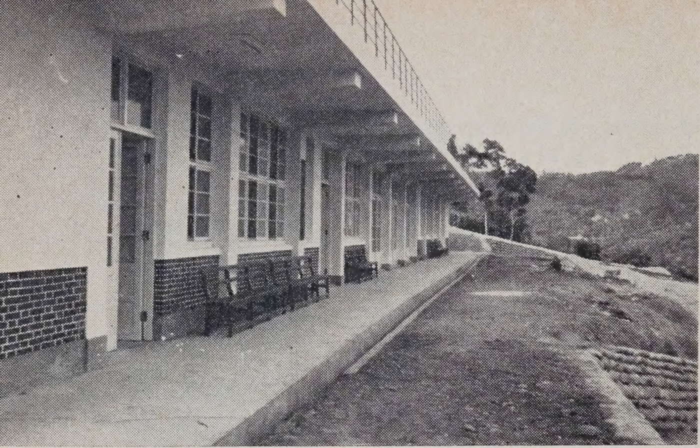
G. Ralph Milton,
Acting General Director, INTERMEDIA"

This is part of a letter received recently by Mrs. A. B. Lane, Christian Literature Secretary of the Women's Missionary Society, W.D. It is just one of many acknowledging your gifts to Christian Literature for many people around the world.

Intermedia will be a new name to you. Lit-Lit (World Literacy and Christian Literature Committee) has merged with RAVEMCO (the Radio-Visual and Education Mass Communications Committee) of the National Council of Churches to form Intermedia. This makes it possible to use all communications media, not just print, in telling the good news overseas.

"Christians everywhere have much to tell one another and the world. Intermedia - interdenominational, international, and interrelated in its approach — is your way of helping them tell their story, with increasing assurance that it will be heard," writes Bruce Hilton, Director for Interpretation and Research, Intermedia.

(More stories about what Christian Literature is doing in later issues.)



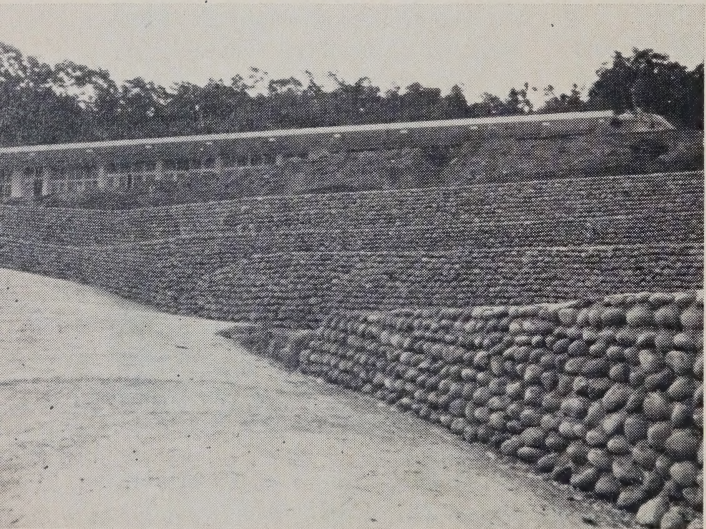
Mt. Lebanon Conference Centre

Members of the
Presbyterian Chu
enc

A Time to Pray and a Time to Dance

by MARY H. GARVIN*

The centre



**Mary Garvin is the wife of the Rev. Murray Garvin. They work with the Tayal Churches and Mr. Garvin is Assistant Secretary of the Mountain Work Committee. The Garvins have been in Taiwan since 1961.*

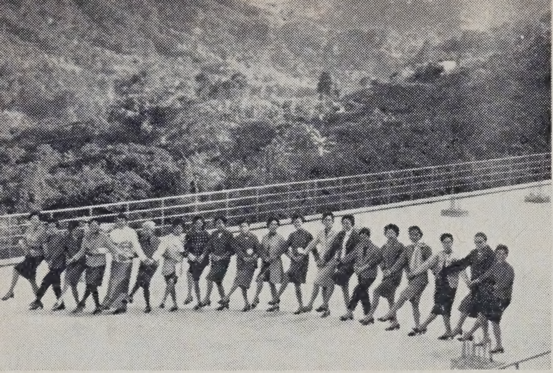
Women's Committee of the
iwan, Mt. Lebanon Confer-
January, 1971.

Mrs. Garvin with Mrs. Hwang Siu-in, the new President of the Assembly Women's Committee.

"Li-ban-san-chong!" exclaimed the driver as the taxi passed a sign on the side of the road that wound up-ward on the mountain-side. "That name must come from America! We don't have a name like that in Chinese." I explained to him that actually it was the Taiwanese way of saying Mount Lebanon, and that it really came from Hebrew, not English. By the time I had finished my explanation, we had arrived at Li-ban-san-chong.

Mount Lebanon is the name of a brand new conference centre built by the women of Central Presbyterial in Taiwan. From the bottom of the mountain it looks as if someone had thrown it up there onto the mountain-side. It overlooks a lovely verdant valley. The sister mountains all around reminded me that our God is a God of strength and power and peace. I was at Mount Lebanon to attend the first conference to be held on its premises — a meeting of the Women's Work Committee of the General Assemlby of the Presbyterian Church in Taiwan, Republic of China.

The Women's Work Committee is made up of the Presidents of the twelve Presbyterials of the church and three elected missionaries. The presidents are elected for two year terms, and at present, that means that every two years the entire women's committee changes, with occasional exceptions. Of course, such a system has its problems as well as its advantages! This year in order to eliminate some of the problems, a joint consultation of the 1969-70 committee and the 1971-72 committee was called to meet at Mount Lebanon from January 5th to 7th. Its purpose was to evaluate the present stance in women's work and to orientate the new presidents to their responsibilities. How often during those three days did I wish that some of you from Canada could have been there to share in the wonderful fellowship!



A time to dance!

While the fellowship was warm, the weather certainly was not! It was dreadfully cold! Thermometer readings were between 40 and 50 degrees Fahrenheit. "Not cold", you say! No, not if you have central heating! But we had no central heating, except for warm hearts and enthusiastic spirits! We wore layer upon layer of clothing both to meetings and to bed! On several occasions during the course of the meetings, when cold feet, hands and noses, threatened to dull our thinking, we made our way to the flat roof top, where Mrs. Lin, wife of a prominent Christian doctor, and past-president of Central Presbyterial, taught us tribal dancing. The main purpose of the dancing? To get warm, of course! and it really did work!

The meetings consisted, as all meetings do, of the reading and hearing of many reports. And of the asking of many questions! Some examples are:

— How do we get the younger women in our churches to join with us in the regular meetings of women on the congregational level?

— How do we get the women who do attend to accept responsibility on a local level, and in Presbyterial?

— How can we best foster and train leaders on local and Presbyterial levels?

— How can we promote our monthly magazine? Since the magazine must now be published in Mandarin character instead of Taiwanese Romanized, many elderly people are unable to read it. Consequently, the number of subscriptions has dropped radically. Is there a way of reaching the young women who read Mandarin, but think that the women's meeting is for old ladies? How can we make the magazine attractive and helpful to them?

The worship periods of the conference showed an obvious trend toward greater group participation. The use of drama, music, choral reading and responses was quite exciting, not only because they stimulated us to worship, but also because they indicated an attitude of adventure and opennes toward new patterns of worship.

A discussion of the meaning of leadership and the qualities necessary in a leader proved helpful to the group. A visit from the Rev. C. M. Kao, the General Secretary of our church, was a special treat. Two hours of the conference were given over to the introduction of small group Bible Study goals and methods, as a means of strengthening the women's work and renewing the church.

The highlight of the conference was an Agape Supper, when members gathered in darkness to share the evening meal. We were reminded of the early Christians who met in the catacombs, and of many Christians today, under persecution, who must meet in secret. Grace was sung in four different languages by various members of the group, after which Mrs. Wu, our past-president, lighted a candle for her successor, Mrs. Hwang from Tainan. Then each member of the group lighted a candle for the person sitting next to her. The candles were held in pottery containers to remind us that though we are rough earthern vessels, God has chosen to make us the bearers of His message that brings light to the whole world.

During dinner, short passages of Scripture were read, and some members of the group shared some of their impressions and feelings about the fellowship which we were sharing. Following the meal, one woman rose and called on a friend to come with her. They walked around the table to the new president where, taking her hands, they prayed for her. In the same way, we offered prayer for our National Secretary, and the two Presbyterial secretaries who were with us. It was a very moving experience, drawing us together into a deeper caring for one another than we had previously known.

It was a wonderful conference, and while we had some very difficult financial problems to deal with, the new committee showed real enthusiasm and courage. I commented to a friend on my return home, that the meeting would be remembered in my mind for much praying and much dancing! Praying symbolizes a dependence on God, and dancing symbolizes joy and camaraderie. Surely these are basic needs of the church throughout the world today: dependence on God to lead us into the future to serve His world meaningfully; joy and a sense of camaraderie that rises out of the strong assurance that life is a gift, that it is an adventure, and that we have the wonderful privilege, and responsibility of being called "the people of God" (1 Peter 2: 9 & 10).

Hard at work! Mrs. Grace Kay Tsai addressing the conference.

OFFICERS' CORNER

Daffodil leaves pushing upward; Synodical Annual Meetings; rain; Easter bonnets; trees bursting into bud; little girls skipping; mothers airing blankets; choirs practising "Messiah"; the greening land breathing out the ages-old promise of resurrection. That's April.

And somewhere in all this, you and your W.M.S. Group. What's to do in April?

TREASURERS — It's not too early to send in Supply monies. They help provide many things, come rain or shine.

SUPPLY SECRETARIES — Do research into how Supply money is used. Suggested reading: 55th W.M.S. Annual Report (your President has one), and the 1971 Estimates (*Glad Tidings,* January 1971). A good way to pass some rainy evenings. Then **a few minutes** each meeting to spread the word to your Group about the uses to which the money is put.

And the rainy afternoons? If your Group contributes to a bale — a work party to put stitches into those quilts.

GROUP MEMBERS — (1) Cleaning ing out your clothes-closets? What to do with good used clothing? Plan a rummage sale, and donate the proceeds to the Supply Fund. It will buy cloth, patterns, and sewing accessories on the spot, for eager seamstresses on the Indian Reserves.

GROUP MEMBERS — (2) Ever hear of PERSONADOPTONE? (A Mary Poppins' sort of word — but easier to spell. Actually we made it up.) It's a plan: "Each one, adopt one!" How many people are there on the W.M.S. staff? In one minute, see how many you can name. Then check with November/70 and January/71 *Glad Tidings*. How did you score? PERSONADOPTONE will help you raise that total.

Let's get **personal.** Get to know W.M.S. personnel by **adopting one** of them — a missionary nurse in Taiwan, a Regional Secretary, a staff member in the office, a hospital visitor, or others. Find out about her and her work so that she becomes a person to you, not just a named statistic. To your regular General Fund givings, prayerfully add 10c (or more) a month, thinking of her. To know more workers, switch adoptees — quarterly perhaps.

You can adopt things too, such as language-training, an ethnic church paper in Canada, transportation of workers — but these are people too, aren't they?

GROUP EXECUTIVES — Plan a Get-together with your Associate Members "in the merry month of May" — or June. Get to know them — and sound them out on joining you in PERSONADOPTONE.

PROGRAMME PLANNERS — Your Easter meeting! Fill it with the spirit of the triumphant confirmation: "Christ is risen!" See this copy of *Glad Tidings* for suggestions. You will want to use the Easter worship service even if your members have all read it ahead of time. Group worship makes such a service much more meaningful. Other articles you may be able to work into your program are "Blessed are the Peacemakers", "A Time to Pray and a Time to Dance", "It's Kite Flying Time in Guyana", and "Intermedia", to name only a few.

BOOK REVIEW

NOT ASHAMED — STUDIES IN MISSION AND MINISTRY, by Douglas Webster. General Publishers, $1.25.

In *Not Ashamed* the author of the book "Yes to Mission" considers the profound changes affecting the forms and the patterns of ministry and mission today.

In the preface, Douglas Webster states "While I believe that there is much in the Church that needs changing and much of which we are deeply ashamed, like St. Paul I can still say of the Gospel — I am not ashamed." The Introduction goes on to affirm that the belief that 'Jesus Christ is Lord' is "the bedrock of the Christian religion. On it Christianity stands or falls, the Church survives or disappears. But it is not sufficient to state or even to shout the Christian position in our world with its exploding population, its hunger, its tyrannies, wars and revolutions. The declaration that Jesus is Lord has to be interpreted. — How can we assert that Jesus is Lord today?"

Through the Introduction and the succeeding chapters with the self-explanatory titles of "Consider Jesus," "Ministry in the New Testament," "The Gospel and Other Faiths," "Challenges to the Christian Mission," "The Progress of the Gospel" and "The Unchanging Gospel for All the World," we are helped to answer that question and to realize the responsibility of all Christians as the author concludes with the words, — "There was a time when the responsibility for spreading the Gospel rested almost entirely on the Churches of the West. Now it is the shared ecumenical task of the Churches in all six continents. It remains the supreme and ultimate task of the universal church. The Gospel is still the best that Christians have to offer for the wounds and sorrows of the world. And we have nothing else."

Not Ashamed is a very helpful and inspiring book for those who will take time to read it thoughtfully and consider what it is saying to us who profess to be followers of Christ.

My trip to
INDIA

by DOROTHY NEAL*

I have pleasure in reporting my recent trip to India. Fifty centuries of civilization have left a rich residue of traditions and old beliefs in this land. Many people live today as their distant ancestors did and India's problems of poverty, hunger and disease have not been solved by 20th century methods. It is a land of sharp contrasts — tiny houses beside beautiful parks, a sacred cow wandering through the streets of a large city as cars and trucks rush by. Indeed there is contrast in almost every phase of life.

After almost 24 hours travelling time I arrived in this land at Bombay's Santa Cruz airport via Detroit, New York, Frankfurt, Rome and Athens and was warmly welcomed by Miss Doreen Morrison, at 1:30 a.m., Bombay time. As we drove to the International "Y" where we were to spend the remainder of the night, I could not help but be appalled by the number of people curled up in blankets lying along the roadway — this being the only home they knew. I was to see much poverty in India but on the other hand I was to see much that was beautiful.

During the afternoon, Doreen and I took a taxi tour of the city. Bombay is the great Indian port city. The buildings are typical of the Victorian era. Some of the interesting places we visited were the Hanging Gardens, the Whispering Pines, Marine Drive and the Adobe Ghats where much of the city's laundry is done by beating the clothes against the cement walls. Indian laundrymen are of low caste, coming into contact with the personal dirt of others they are unclean.

Since I arrived on Diwali Day the main stores were closed but we did go shopping in the bazaars. It was the first of many shopping trips as even the small villages have special bazaar days. As we left by train Saturday evening we were intrigued by the candles in the windows and coloured lights twinkling here and there in celebration of Diwali. Even in the poorest homes a single oil lamp burns to welcome Lakshmi, the goddess of good luck in Hindu mythology. Indeed the cattle are painted in honour of this occasion. Sunday morning brought us to Dohad where Miss Margaret Kennedy was on hand to greet me with the traditional garlands around my neck. Before leaving Dohad we were invited for tea, the first of many cups of tea powder boiled with milk and sugar, that I was to drink. Even when I went to the bank in Alirajpur to get my travellers cheques cashed, tea was served.

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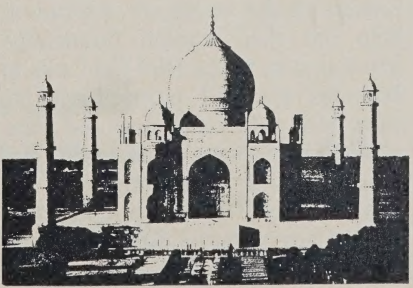
*Mrs. Neal is Press Secretary for the Synodical of Hamilton and London.

I could not take the space in our magazine to give you a day to day account of my trip but I would like to tell you a bit about the interesting places I visited and the wonderful hospitality extended to me. I spent several days with Miss Kennedy at Mendha, enjoyed skits put on by the children of the Sunday School, their youth fellowship, and my field trips to the villages in the medical van with Miss Tezlo and her nurses. Dressed in my sari, I felt a part of this team dedicated to the healing of bodies. How impressed I was as they began their clinics with a scripture reading, hymn and prayer. What a tremendous witness! Never shall I forget those lovely nurses — my colleagues in another land.

Likewise at Jobat, I was warmly welcomed by Miss Agnes Hislop and Miss Ida White. They both took time out from their busy schedules to accompany me to places that would interest me — a deserted castle and fort where the rani had lived — tours of the bazaar and the countryside — on one occasion going to a Bhil home where the householder and both wives and many children came out to greet me. Miss Mary Nichol, although she was preparing for a nurses conference took me on a grand tour of her beloved nursing school and I was astonished to see how very well-equipped it was. I was invited by the padre of the hospital to conduct devotions one morning and I was extremely pleased to do this. Mrs. Wilson, assistant superintendent, conducted me through the hospital. I shall not take the space to point out the differences between hospitals in India and Canada as there are a number, but suffice it to say the patients are receiving excellent care. Never shall I forget the experience of witnessing a Caesarian section being performed on a lady who the witch doctor had failed to deliver. I was deeply touched when after telling the patient, who was non-Christian, what he was about to do, Dr. Daniel offered prayer for guidance as



we all reverently bowed our heads. Can we not in this affluent society in the West learn much from our brothers in these far-away places? I am sure you will be pleased to know mother and son are doing well. Unfortunately sometimes it is too late and all stories don't end as happily as this one.

From Jobat, I went with Miss Mary Sherrick in the jeep down the roads and through the rivers to Amkhut. In memory I shall often go back to the happy times I had there with Miss Sherrick, Miss Beatrice Scott, Miss Pauline Brown, her cousin Sue, and Miss Alice Porter, a nurse friend from the Church of Christ Disciples Mission. How I loved visiting with the twenty-four little ones in residence at the M. G. Abey orphanage and the 160 or so students who stay at the hostels. It was lovely to see the children portray the story of Dr. Ida Scudder at Sunday School and to visit them in their school rooms and meet the teachers. Following the ladies' meeting at the church all came over to the house for "tea" and I enjoyed hearing them discuss their forthcoming bazaar. It seems ladies in all corners of the world are anxious to help out their church financially. My last stop in the Bhil field was at Barwani where I enjoyed visiting with Miss Morrison and the Rev. and Mrs. Desmond Howard and family. Besides going out with the clinic nurses, I visited a leper colony and never shall I forget the gratitude expressed by those poor souls for enough money given them to buy a bag of rice. How much we could learn from these unfortunate folk!

I was fortunate, indeed, that Mr. Howard and his driver Jacob were going to Delhi to meet the Rev. Dr. A. H. Johnston and Rev. Dr. E. H. Johnson who were flying in for important meetings later in the month. Why was I fortunate? I was invited to go along and in this way I was able to see much more of the countryside than I would have, viewing it from thousands of feet in the air. One of our stops was at Indore where I spent the night with Miss Sushila Patras and was able to see the Graduate School for nurses. Another happy interlude was a visit to Jhansi where I had the pleasure of meeting Diana Wadsworth, Margaret Leask and Edith Magee affectionately known as "Maggie." I attended morning worship in the chapel at the Helen MacDonald school and saw how beautifully the girls led the worship service. I was greatly impressed by the way these girls conducted themselves not only in class but as they went about their several duties of planning their meals, cooking, and cleaning up.

From Jobat we travelled to Agra by way of Gwalior where we had dinner at the Maharajah's palace now converted into a hotel. With its temples, shrines and palaces Gwalior is an architectural museum. When we arrived in Agra the moon was rising over the Mosque of Pearls and I got my first glimpse of the famous Taj Mahal bathed in moonlight and what a sight it was to behold! The following day I hired a guide to take me on a grand tour of the Taj and the fort. This monument of love built by Shah Jahan in the 17th century took 20,000 men, 17 years to build. No wonder it is referred to as a lustrous oriental pearl.

In Delhi I enjoyed an all day bus tour that took me to many interesting places among them the Red Fort in Old Delhi with its palaces, baths and fountain, studded gardens, the graves of Gandhi and Nehru, the Jantar Mantar, built in the 18th century as an astronomical observatory, the Kutb Minar, or tower of victory built in the 12th century. Shopping at the Cottage Industries for handcrafts from all over India and in the quaint Tibetan shops was indeed intriguing. Of course one should not leave India without seeing the "Son et Lumiere" spectacle at the Red Fort. This was made more enjoyable by the fact I was accompanied by Dr.'s Johnson and Johnston and the Rev. Mr. Howard.

I had planned to return by plane to Bombay but the prospect of a ride on the "747 super-jet" caused me to change my plans so I bid farewell to India from New Delhi where India's tomorrow is being shaped, yet, where we still see many of the wonders of her fabulous yesterdays.

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THE WMS AT WORK

Presbyterial Meetings

LANARK AND RENFREW

"Words are no longer enough" was the theme of the annual meeting of Lanark and Renfrew Presbyterial held in St. Andrew's, Perth, on January 9. Mrs. P. W. Murray, Synodical President, in referring to the theme, urged the members to listen, tell, and take joint action. A season of prayer "Get the Word Around" was presented by Mrs. H. Dunlop, Mrs. E. Wilson and Mrs. M. McLaren. Director of National Missions, Miss Giollo Kelly, spoke of the work in urban areas. She reminded the members that words are not enough unless they are reinforced by action. Miss M. Boyd, Regional Secretary, told the women that we have a responsibility to speak of the good things being done instead of deploring the things not done.

QUEBEC

Highlights of the annual meeting of Quebec Presbyterial, held in St. Andrew's, Sherbrooke, included an interesting, comprehensive and encouraging account of a week-end retreat at Camp d'Action Biblique, Richmond, given by Mrs. G. Doran. It was unanimously decided to repeat the venture in September, with an invitation being extended to ladies of Montreal Presbyterial. A film "A Cry in the Night", which depicted missions as a whole, was most thought-provoking. The Treasurer reported that the Presbyterial had exceeded its objective in both General and Supply Funds.

REGINA

Bible Study conducted by Mrs. D. Hyndman, Qu'Appelle, on the theme "Time for Choice" was the main part of each session at the annual meeting of Regina Presbyterial held in First Church, Regina. The three sub-themes were "God's Choice" — Psalm 8, "Choice of Belief on Disbelief" — Matthew 28: 11-20; and "Man's Choice" — Romans 8:18-27. Miss Dorothy Keller, Regional Secretary, showed a filmstrip "Members One of Another" emphasizing Man's choice. The Rev. R. Glen of Yorkton, who spoke on the theme in the evening, said our lives are run on time, a time for everything we do, but now is the special time to decide, to choose which kind of life we want, and ask ourselves, do we need Christ or not.

MAITLAND

Maitland Presbyterial annual meeting was held in St. Andrew's Church, Wingham, on January 12. "A place called heaven" was the title of a meditation by the Whitechurch group and "The New Calendar" by the Kincardine evening group. The program included a playlet entitled "Choose to Get the Word Around" and a panel discussion on "Why a WMS."

SASKATOON

At the annual meeting of Saskatoon Presbyterial held at St. Andrew's, Saskatoon, on February 6, the afternoon session took the form of a panel on "Mind Pollution — causes and cures." Very lively and informative discussion took place on the good and bad influences of the different media on both adults and children, and how we can use the various media to awaken the world to the Christian way of life.

HAMILTON

The programs of the annual meeting of Hamilton Presbyterial held at St. Andrew's, Hamilton, on February 2, took the form of discussion groups during the morning and a panel at the evening session. Discussion groups were on the WMS and the Board of Missions, New Ideas in Bible Study and Programs, Our Image, New Concepts in Presbytery, and New Trends in Christian Education. Presbyterial Executive members and staff conducted the discussion groups.

Four inspiration periods during the day based on the theme "'Where do we go from here?" were led by Miss May Sellar of Hamilton. The sub-titles were "Where do we go from here in our respective churches?" "Where do we go from here in our Missions?" "Where do we go from here in our personal witness?" and "Where do we go from our gathering in St. Andrew's Church, Hamilton?"

In the evening the members of the panel speaking on "Where do we go in 1971?" presented the findings of the discussion groups, and answered questions from the floor. Miss Mary Whale, Director of Overseas Missions, in speaking at the close said she finds there is a reawakening of understanding of what the Church is called to do.

EAST TORONTO

The Rev. J. D. C. Jack conducted the service of worship at the annual meeting of the East Toronto Presbyterial held in Leaside Church. In his message he pointed out that St. Paul has instructed us to live here as we would if we were with Jesus. If we submit ourselves to God's will we will face each day in faith and without fear.

"A Step Forward" was the topic of guest speaker, Mrs. H. Keefer. She dealt with the forming of the Reassessment Committee following a suggestion that the General Board of Missions and the W.M.S. could be overlapping. She expects there will be some change and integration by the time of the General Assembly 1972.

CALGARY

At the annual meeting of Calgary Presbyterial the theme for the day was "Communicators of the Word." The presentation of reports was made in the form of television programs with St. Giles Church, Calgary, being the studio. Programs included "1970 NEWS", "Take

20", "Around the World", the Treasurer appeared on the "HOT SEAT" and "Challenge of the 70's", patterned after Front Page Challenge.

A Service of Prayer began the day in a fitting manner. St. Giles Youth Choir sang several 10th century songs. Miss Ruby Walker, Presbytery Deaconess, summarized the highlights of her work in Calgary Presbytery in 1970. There was lively discussion and thoughtful suggestions which the women are certain will bear fruit in the coming year.

THE CHURCH IN THE WORLD

"Window on the World" At Willowdale

A "World Menu" potluck dinner for congregation and friends started off the World Mission Weekend at Willowdale Presbyterian Church in East Toronto Presbytery the last weekend of January. The warm feeling of fellowship of the Willowdale church family reached out to missionaries, nationals and other guests in attendance.

The Rev. Took-Sam Kim, minister of the Korean congregation in Kumamoto, Japan, currently studying in Montreal, brought greetings from the Korean Christian Church in Japan; Miss Shizuko Okado, who recently came from Japan to work in Toronto, told of her happiness in sharing in the fellowship at Willowdale; Eleanor Knott, missionary on furlough from Jhansi, India, dressed in a sari, was introduced and spoke briefly; Ella George of Nigeria told of her call to be a deaconess and of her studies at Ewart College; and Victor Mearns and Rudolph Gopoul gave a brief resumé of their church life in Burns Presbyterian Church, Georgetown, Guyana. The Rev. Bob Anderson and wife Priscilla, on furlough from Japan, along with their four children, were introduced. The Andersons met with the church schools on Sunday morning and with the Senior and Junior teens at a Young Life "Squash" on Sunday afternoon.

The Rev. Earle Roberts of the General Board of Missions delivered a challenging address at the Sunday morning service on the question, what is the mission task of the Presbyterian Church in Canada today, what is the mission task of Willowdale Church today, and what is your task as an individual Christian today?

On Sunday evening the congregation gathered in the Church School auditorium for a World Missions Rally. Telephone calls were placed to the Rev. Russell Self and family in Singapore, to the Rev. Murray Garvin and family in Taiwan, and to the Rev. Clive Simpson and family in Killam, Alberta. Mary Self, who is studying at the University of Toronto, was present and spoke to her parents as did the Rev. Merrill Reside and Mr. Frank Whilsmith.

Gordon Lee, who had spent some time with the Garvins in Taiwan in 1968, was called to the platform to speak to Mr. Garvin. While the telephone calls were in progress, pictures of the recipients of the calls were shown on a screen and the conversation was amplified for the greater participation of the congregation.

Miss Pat Baker, on appointment to Japan as English language secretary in the office of World Student Christian Federation, was introduced and told of her call to this position.

The choir of the Korean Presbyterian Church in Toronto presented two musical selections and the junior church school contributed a drama "Life of William Carey" at the Sunday evening programme. The Explorers had participated at the Saturday evening programme with choral reading selections.

The Mission weekend was closed with a few challenging words by the Rev. Bob Anderson, who after commenting that Willowdale is one of the most alive congregations he has seen, said "Unless you are committed here, in Willowdale, you will not be committed somewhere else." Referring to a Globe and Mail editorial mentioned earlier, he said, "Our marching orders are not from the Globe and Mail. They are from Christ Himself."

Gifts Made to W.C.C.'s Anti-Racism Fund

Contributions totaling $123,481 have been made to the Special Fund to Combat Racism of the World Council of Churches. This is in addition to the $200,000 allocated from the reserves of the World Council of Churches. The Rev. Dr. Charles S. Spivey, Jr., American black, has been named secretary for the program. A member of the African Methodist Episcopal Church, Dr. Spivey was formerly executive director of the Department of Social Justice of the National Council of Churches and executive of the NCC's Crisis in the Nation Programme.

Isolation of South African Churches Deplored by W.C.C. General Secretary

The South African Government's refusal to admit Miss Pauline Webb, a leading British Methodist laywoman, "throws a sad light on the way in which the government is isolating the churches in their country from normal relations with other churches abroad," according to Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

"At a time when the South African churches are asking for fuller communication between themselves and the other churches in the ecumenical fellowship," said Dr. Blake, "this government interference with a private visit to South African churches makes it almost impossible for the mutually desired dialogue to be sustained."

Miss Webb had flown to Johannesburg following the Addis Ababa meeting of the World Council's Central Committee, of which she is a vice-chairman. On January 25 she was informed on arrival that despite her British passport she would not be admitted. Last October Miss Webb had been invited by the Youth Department of the Methodist Church in South Africa to conduct laytraining courses there and visit various church projects. She is director of lay training for the Methodist Church in Great Britain.

In London a series of vigils by British clergymen started outside South Africa House and the Archbishop of Canterbury, Dr. Michael Ramsey, requested prayers for the Very Rev. Gonville ffrench-Beytagh, 59, Anglican dean of Johannesburg. The latter has been charged with "receiving and safe-keeping, distributing or assisting to distribute" pamphlets for two banned organizations — the South African Communist Party and the African National Congress. He is free on bail pending continuation of the hearing on February 26. The Anglican Bishop of Johannesburg, the Rt. Rev. Leslie Stradling, has made an appeal for funds to pay for the dean's defense. The maximum penalty for violating the Suppression of Communism Act is ten years' imprisonment.

In New York the Episcopal Church (USA) has urged General Motors Corp. to end all its manufacturing operations in South Africa. A letter signed by the Rt. Rev. John Hines, presiding bishop, called on Mr. James Rovhe, chairman of the board of the giant automobile manufacturer, to begin an "orderly winding up of its present operations in the republic" and said: "We believe the apartheid policies being pursued by the Republic of South Africa in its own territories and in South-West Africa will lead inextricably to great instability and turmoil in South Africa." The church is said to hold more than 12,500 of General Motors' 285.5 million shares.

Week of Prayer For Christian Unity Observed

The Week of Prayer for Christian Unity was marked this year by attempts in some countries to break the pattern of a single service in a prominent cathedral and hold a number of observances in parish churches. Especially was this evident in Rome where all Roman Catholic parishes were urged to hold at least one special function devoted to Christian unity.

The Waldensian Church in Rome was the setting for a "liturgy of the Word" in which Roman Catholics were invited to join. The layman's organization "Segretariato Attivita Ecumeniche" arranged four ecumenical encounters for Catholics, Baptists, Methodists and two youth groups.

Baptists also participated in special observances with the parish of S. Giustino Martire, the opening service being held in the Catholic church and the one at week's end in the Baptist chapel.

In London prominent churchmen and politicians attended a service at the Church of the Immaculate Conception in which the sermon was preached by Anglican Bishop Cuthbert Bardsley of Coventry and the lessons were read by Former Prime Minister Harold Wilson, a Congregationalist, and Selwyn Lloyd, Speaker of the House of Commons and a Methodist lay reader. Singing was by the Russian Orthodox and Welsh Presbyterian choirs. Catholic Auxiliary Bishop Victor Guazzelli presided.

Unity was very apparent to Christians in Cippenham, near Slough in Buckinghamshire, England, who observed the week in the Church of St. Andrew's which is being built with funds provided by Anglicans and Roman Catholics for use by both congregations.

In France the collection taken at Week of Prayer services was divided between an ecumenical translation of the Bible and for support of children left destitute by war. Articles published in several French religious journals questioned whether the week had lost some of its initial enthusiasm. In Geneva, Switzerland, combined services were held in several parishes, and two joint Protestant-Roman Catholic services are reported from Spain.

In Madrid the Ministry of Justice intervened to prevent services being held in places of worship not registered under the new law on religious liberty. The inter-confessional committee which had arranged the city's programme, in an act of solidarity with the churches affected, cancelled the city's programme except for one prayer meeting in a Roman Catholic church.

In Chicago, nine Protestant, Roman Catholic and Orthodox leaders conducted an ecumenical worship service at Fourth Presbyterian Church. In New York City music formed a major part of the service at the Inter-church Centre, headquarters of the National Council of Churches and several major denominations. Similarly at a "festival of Faith" sponsored by 60 churches in Brooklyn and held at Lafayette Avenue Presbyterian Church, ecumenical worship was aided by a choir of 600 singing portions of a Congolese folk mass, a West Indian steel band and a group of English handbell ringers.

In Western Canada eight church leaders joined in editing an issue of the *Western Catholic Reporter*. They prepared a wide-ranging series of articles, stories and features on biblical accomplishments and potential with respect to the ecumenical movement.

East Pakistan Rehabilitation Plan Advanced by World Council

A comprehensive rehabilitation plan for part of flood-ravaged East Pakistan involving the erection of at least three villages and the provision of agricultural and fishing equipment and livestock, has been announced by the Division of Inter-Church Aid, Refugee and World Service (DICARWS) of the World Council of Churches. Estimated cost of the programme, the first rehabilitation scheme to be formally proposed to the Government of East Pakistan, is $750,000.

Under the plan, 1,800 families will group together in three villages protected from the sea by embankments and forest shelter belts. The bamboo shelters swept away by flood waters will be replaced by simple two-roomed houses, constructed from soil-cement blocks. Each family will make their own blocks under supervision of skilled masons who will construct the walls and cast the roof.

In every village, a building will be erected to shelter the people in the event of another cyclone of last November's massive proportions. In normal times the building will be available for use as a school, dispensary, community hall and mosque.

To help the villages get back on an economic footing, DICARWS will supply a number of mechanized and ordinary fishing boats to the coastal village, while farming villages will receive three tractors with trailers and implements, and livestock to replenish the herds. Ownership of the houses, equipment and livestock will be vested in cooperatives and the whole scheme will be worked in close cooperation with the Government cooperative department. The plan is the work of Friedl A. Peter, a 65-year-old Swiss, who interrupted his retirement and Christmas plans to fly to East Pakistan on December 22 at the invitation of DICARWS. Mr. Peter, a civil engineer, has had long experience in Pakistan rural reconstruction work under various mission boards. DICARWS is also committed to seek $240,000 for the rehabilitation efforts of the East Pakistan Christian Council to be carried out jointly with the Roman Catholic Church.

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A TRIBUTE

Mrs. A. S. Curr

It is with a deep sense of sadness and loss that we write of the sudden passing of Mrs. A. S. Curr on Saturday, January 30. Her illness was of short duration and up until the end of 1970 she was an active member of Women's Missionary Society Committees, Council Executive, General Board of Missions and many Church Committees. The funeral service was held in Oakwood Presbyterian Church, of which Mrs. Curr had been a member since coming to Toronto and where she was very active in the women's groups and in the Church School. Mrs. Curr was born in Fifeshire, Scotland, and came to Toronto with her husband and family in 1930.

As a staunch believer in the mission of the Church, Mrs. Curr served the Society as President of Toronto Presbyterial, followed by a term as President of West Toronto Presbyterial after the division of Toronto Presbyterial, then as President of Toronto and Kingston Synodical, and from 1961-1966 she was President of the Women's Missionary Society (W.D.). She served a fifth year as President at the urgent request of the Executive, and during that year she was delegated to be the official representative of the Society at the one hundredth anniversary of The Presbyterian Church in Taiwan.

To know Mrs. Curr was to love her and she was known from coast to coast as a dedicated Christian layman. No one can evaluate the influence she exercised as she travelled tirelessly into congregations and groups.

Mrs. Curr received deaconess training in Scotland and continued all her life to be a keen student of the Bible. Countless people across the country remember her fine devotional and inspirational messages given to small and large women's groups, to small and large congregations across Canada from the Atlantic to the Pacific. Many, many people are saying "I remember", and one woman remarked "Wouldn't it be wonderful to have Mrs. Curr's notes and all her stories, but no one could tell those pertinent stories like Mrs. Curr herself."

Mrs. Curr had an outstanding capacity for friendship and an amazing ability to remember people's names and faces. The memory of her humility, her unassuming manner and her complete Christian dedication will always remain in the hearts of those who knew and loved her. Since 1914 Mrs. Curr is the only Past President of the Society to die while a member of the Executive and she will be sadly missed at 50 Wynford Drive, both in the offices of the Society and of the Church.

At the Council meeting in 1960, Mrs. Curr led the members in a worship service, which she closed with the following:

The way was long, and the shadows
spread
As far as the eye could see;
I stretched my hands to a human
Christ
Who walked the night with me.
Out of the darkness we came at last
Our feet on the dawn-warm sod,
And I knew by the light in His
wondrous eyes
That I walked with the Son of God.

In Remembrance cards are available from the W.M.S. Book Room or Presbyterial Literature Secretaries at 10c each. These cards are sent to the bereaved family indicating that a gift to the W.M.S. has been given for the work of the Society in memory of the deceased person.

* * *

In Remembrance

Name	Church	Presbyterial
Mrs. George Grant Sr.	Westminster, Sault Ste. Marie	Algoma
Mrs. W. J. McGuire	Presbyterian, Elmvale	Barrie
Mrs. William Hay	St. Andrew's, Swinton Park	Barrie
Mrs. Jean Pyatt	Presbyterian, Nassagaweya	Brampton
Mrs. Cyril Lacey	First, Chatham	Chatham
Mrs. George Dimitrieff	St. Andrew's, Aurora	East Toronto
Mrs. W. Fraser	Riverdale, Toronto	East Toronto
Mrs. J. Gall	Riverdale, Toronto	East Toronto
Mrs. W. Mitchell	Riverdale, Toronto	East Toronto
Mrs. J. Partridge	Knox, Agincourt	East Toronto
Mrs. Fred Tracy	St. Matthew's, Ingleside	Glengarry
Mrs. Henry Wehner	St. Andrew's, Hespeler	Guelph
Mrs. Mildred Wehner	St. Andrew's, Hespeler	Guelph

Mrs. Henry Hooper	Knox, Guelph	Guelph
Mrs. A. H. White	Central, Galt	Guelph
Mrs. Alexander McGillivary	Central, Galt	Guelph
Mrs. Peter J. MacEwan	Knox, Goderich	Huron
Mrs. John M. Hall	Westminster, Smiths Falls	Lanark and Renfrew
Mrs. Samuel Rankin	St. Andrew's, Ross	Lanark and Renfrew
Mrs. Laura Real	Presbyterian, Wick	Lindsay
Mrs. Wm. Beattie	Knox, Cannington	Lindsay
Mrs. Austin McCallum	St. James, North Yarmouth	London
Mrs. Archie Gillies	Presbyterian, Ailsa Craig	London
Mrs. Robert McIntosh	Presbyterian, Ailsa Craig	London
Mrs. William H. McBrien	Knox, Dunnville	Niagara
Mrs. Edmund T. Cowan	Osgoode, Vernon	Ottawa
Mrs. Wilbert Duncan	Osgoode, Vernon	Ottawa
Miss Gertrude Cameron	St. Giles, Ottawa	Ottawa
Mrs. Elizabeth W. Adams	Knox, Brantford	Paris
Mrs. Elva Campbell	Knox, Embro	Paris
Mrs. Mary Free	Central, Brantford	Paris
Miss Agnes Mackintosh	Central, Brantford	Paris
Mrs. Annie "Nan" Martins	Central, Brantford	Paris
Mrs. Willan Davis	St. Andrew's, Lakefield	Peterborough
Mrs. Frank C. Dewar	St. Andrew's, Wyoming	Sarnia
Mrs. Jean Couper	Knox, Mitchell	Stratford
Miss Muriel Stuart	Knox, Mitchell	Stratford
Mrs. Isabel McMenemy	St. Paul's, Englehart	Temiskaming
Mrs. W. Steele	St. Aidan's, New Westminster	Westminster
Mrs. Minnie (Hector) Macdonald	Kildonan, Old Kildonan	Winnipeg

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GLAD TIDINGS

GLAD TIDINGS

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ACTION AT QUEEN EAST

Interview with Miss Charlotte Stuart by the editor. A native of Scotland, Miss Stuart served the Church in Nigeria before emigrating to Canada in 1969.

"Around the doors of Queen East Church there are literally hundreds of kids. In fact, on one or two of the streets nearest us there are about fifty teenagers and a hundred pre-teens."

Charlotte Stuart, appointed by the WMS to do inner city work in downtown Toronto, with Queen East Presbyterian Church as her base, was in my office, telling me that we need to look again at the Church's attitude to inner city work.

"It is no longer enough to give tins of food and articles of old clothing and consider we have done our bit for the poor. That hasn't brought many lasting results for the Kingdom. We need to be thinking of healing the whole person," she said.

Queen East Church was originally a congregation of Presbyterians who all lived around the area. During the last 20 years it has become a downtown area with most of the members living in other parts of the city and the suburbs. The family homes in the area are now occupied by three and four families. In the majority of cases only the older members have maintained their ties with Queen East congregation. Consequently there is a small percentage of younger members.

Rather than become depressed at what has been happening in their church, however, the members have responded to the challenge with great vision. Largely responsible for this is their minister, the Rev. John Robson.

Following a fire in January,

1968, the congregation was faced with making decisions about its future. The rebuilding is now almost completed except for all the furnishings, and the rooms are geared to the needs of today's situation in Queen East.

When Miss Stuart started her work there she saw that nothing could be accomplished unless there was a very strong support structure — this she saw as being the congregation. "I made this very clear," she said, "because I feel the only way we can cope with the missionary situation is by having people involved on both sides."

Hundreds of people come to Queen East looking for help. Whenever they come, Charlotte gets their name and address and later tries to visit them in their home in order to get a more complete picture of the situation. Many people are ignorant of the assistance which is available. She told of one family where the man was out of work ten days before Christmas. He had never been without work before, was 28 years of age, and had a wife and six children to look after. He was desperate. A job was found for him and he was given enough money to carry him and his family for three weeks. After he got back on his feet, he returned the money.

Charlotte takes part in the congregational life of the Church, attends group meetings and does a great deal of visiting of shut-ins. Rather than this part of her activity interfering with the other side of her work, it has in many ways made it easier. She has become one of the congregation and has the support and assistance of the members.

Works with Teenagers

The greatest part of Miss Stuart's time is probably spent with the teenagers and younger children of the area. Many have dropped out of school and have no work. There may be problems at home, so they hang around the streets sniffing glue and nail polish remover. About 90% of them have been on probation and the police are watching them constantly. If caught encouraging younger children to sniff, they can be charged with contributing to juvenile delinquency. Some start by sniffing glue, but go on to harder drugs. "Why do they do it," I asked. "Mostly they say they do it for kicks, and Cutex and glue is the cheapest way to get a kick," she replied.

At the weekly coffee house, records are playing all the time. Some sit at tables talking, some dance. Charlotte moves around and talks to some of the young people. Trust must be established on both sides, and of course the teenagers' trust in adults is the most easily shattered. The number who come varies. If one of the teenagers is "on a trip," or there is some other disturbing influence in the community, perhaps only seventeen turn up at Queen East. On the other hand, there have been as many as 60. Recently the kirk session set a limit of 35. This number is based on having at least one adult for every six or seven teenagers.

It is very encouraging to see the number of young men who return to see the minister. After being away from Queen East for five or six years, they arrive, often along with a wife and baby, "to see Mr. Robson."

Eight to Eleven Year Olds

Four of the girls from the "drop-in" now come every Thursday night to help with the eight to eleven year olds. The program is generally according to the mood of the group that night. Occasionally they will listen to a story, sometimes they watch slides or a film. Even refreshments may or may not be wanted. "The kids are tempermental, but they are also very honest," said Charlotte. For instance, if they play games, they insist on prizes!

A good many of these 8 to 11 year olds, about three out of 10, are now coming to Sunday School. The children and teachers meet before eleven and go directly into the church service. After the first hymn, a church school teacher leads in the next part of the church service which may be part of the lesson or a story, and then the children go to their classes. At Christmastime there was a joint church school and club party. Some of the club members started coming to the church school following the party.

The parents of the 8 to 11 year olds are very often also the parents of the teenagers, and some of the parents also belong to the Alcoholics Anonymous group which meets in Queen East Church, 90% of whom come from a small area right around the church. Mr. Robson and Miss Stuart sometimes attend these meetings. Miss Stuart therefore has various reasons for visiting the parents in the homes.

For the senior citizens there is a "kumalongclub" which is a social club.

The congregation is also hoping to get geographic home groups started. These will have about ten families in a group who will meet regularly to have Bible study and discuss issues.

Riverdale Community Organization

You may have read in the March issue of the Presbyterian Record about the Rev. John Robson's involvement with the Riverdale Community Organization. It is made up of 50 ratepayers' groups, three of which hold their meetings in Queen East Church hall. The issues with which they are concerned are such things as pollution, poverty, housing, stoplights, and education for the children. "The pollution is so bad in that district," said Miss Stuart "that you can't open your doors or windows in the summer."

"We are trying to show the people in an honest way that the Church is interested," she said. "We give them the hall to meet in. We go to their meetings. We hear what the people are thinking. We do this by not compromising our Christian view of things. I feel strongly that the Christian task is to be there where it very often hurts. We may think some of the things they do are questionable, but nevertheless they are getting to the heart of people's needs." Miss Stuart said that at least one man has started coming to church services through attending the citizens' group in the church hall.

The people in the Riverdale Community Organization say that the Church in the area is on the spot to prove itself. Perhaps the people do not go to church services, and it may be partly because they haven't the right clothes or they think the Church just wants their money. "But they are hungry for something," said Miss Stuart; "and we really have to show them that we are willing to serve them where they are. We have done a lot of talking about this over the years. We are always rethinking. We need to do a lot more acting. We have to put our thinking into practice."

"Not everybody finds it easy to walk into 'an overcrowded, less than clean' situation, and feel at ease, but there are lots of people within our congregations who do. We have to seek them out and make them feel that their services are welcome," said Miss Stuart.

A word to the women: "We have to try to spread the Word around." One method of doing this, she feels, is in having the Thankoffering service at a morning service so that the whole congregation, including the men, will be there. She feels the women can do a great deal to educate men in world mission.

— **HCY**

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Serving the SEVENTIES

by KENNETH G. McMILLAN *

Change is now a permanent condition of life and it is within the context of a changing world that the Canadian Bible Society is facing the challenge of this decade. While the context in which Christians are called to work today has changed, the content of the Gospel remains the same. Similarly the central task of the Canadian Bible Society is the same today as it was 150 years ago even though the task is carried out in terms of contemporary life.

The Bible Society continues to restrict itself to the TRANSLATION, PUBLICATION and DISTRIBUTION of the Bible in whole or in part so that every man on earth may have the opportunity to read for himself in his own language the Word of God. Three of the changes the Bible Society has adopted and which enable it to serve the seventies more effectively are a direct outgrowth of the changing circumstances in which the human race finds itself.

TRANSLATION

The Scriptures are in over 1,400 languages. Most of these translations have been done under the supervision of the Bible Society. The method that was employed was that of using competent, experienced foreign missionaries who after years on the field were thoroughly familiar with the language and culture of the people. This method worked remarkably well and provided the Scriptures for the Christian churches everywhere.

Foreign Mission work has changed, the role of the Missionary has changed, the Colonial Era has come to an end, indigenous churches have been established in most parts of the world. These changes have brought changes in the Bible Society's traditional approach to translation. The main thrust of translation work is now the training of nationals to do translations in their own mother tongue. Fifty percent of the 3,000 translators now at

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*Dr. McMillan is General Secretary of the Canadian Bible Society.

work on 800 languages are nationals, and within a decade or so not more than 25% of the translators will be white, foreign missionaries or workers. One of the reasons for this change is that it is practically impossible for a person to do a really good translation when he is working in a language which is not his mother tongue. Many of the translations now in use are less than accurate. The misunderstanding of an inflection can produce a translation which is far from conveying the message which the original writer intended. When a trained person is translating the Bible into his own mother tongue he can make the translation accurate and vital. Wherever possible, translations are based on the Hebrew and Greek texts of Scripture.

This change in policy has meant many changes for the Bible Society. It has meant that staff has had to be added at considerable cost. The Nationals are dependent on the Bible Society for their salaries while missionaries who were on loan to the Society continued to have their salaries paid by the Mission Board or the church under whom they had worked. The Bible Society has had to employ some 30 "Translations Consultants". These are men, most of whom have Ph.Ds. in Linguistics as well as a knowledge of Greek and Hebrew and other languages. It is the responsibility of the Translations Consultants to travel widely in Asia, Africa and Latin America holding TRANSLATORS INSTITUTES which bring together a number of translators for a period of training in the highly technical aspects of translation. In addition, the Translations Consultants give personal supervision to the translators and provide them with a constant stream of books, helps to translators and various forms of help.

The TODAY'S ENGLISH VERSION New Testament, published in paperback under the title "Good News for Modern Man" represents the type of translations that are now appearing all over the world. Within this decade it is the hope of the Bible Society to have the New Testament in every one of the major languages of the world similar to "Good News for Modern Man". Already it is in German and Spanish. It will shortly be available in French. This new approach to the translation of the Scriptures which involves so many local church leaders and which will result in the Scriptures appearing in the mother tongue of people in a language which is clear and gripping is, without doubt, one of the most significant activities carried on in the Church today.

PUBLICATION

There has been a big change in the publication programs of the Bible Societies. These changes have been based on "market research" and the aim is now to produce Scriptures which are acceptable to the person who is the potential reader rather than producing them in formats that WE may think they should want. The traditional black Bible is still available and always will be. However, people today are reading paperbacks and many find a book as large as a complete Bible or New Testament formidable. To encourage Bible reading, the Bible Society publishes single books of the Bible, Selections of Scripture and the Scriptures in many different formats, colours and sizes. Many have large type. Some are illustrated. The primary objective is to produce Scriptures that will be read. The Bible Society feels confident that because of its new attention to publishing the right kind of Scriptures, last year not only were 150 million Scriptures distributed in the world but they were also read by millions of people.

ROMAN CATHOLICS

Since Vatican II officially decreed that there should be "easy access to Scriptures" for all men and that where possible the distribution of the Scriptures should be engaged in with other Christians there has been a marked increase in the demand for the Scriptures by Roman Catholics. From the beginning, the Bible Society has sought to serve all Christian Churches and all people but across the years the Catholics have carefully abstained from any involvement with the Bible Society. The Roman Catholic authorities have approved the use of many Bible Society publications in many languages. Cardinal Cushing put his imprimature on "Good News for Modern Man" with the result that this version is being very widely used in Roman Catholic Schools and by Roman Catholics. In 110 translation projects, Protestants and Roman Catholics are working together at present.

In working with Roman Catholics there is no compromise on the part of the Bible Society or on the part of the Roman Catholics. The aim is to produce accurate, uncorrupted translations which are faithful to the original text, are free of theological bias, and which preserve the purity of the text. The Bible Society continues to follow its policy of publishing the Scriptures without theological notes or doctrinal comments. Without doubt one of the most encouraging aspects of Bible Society work today is the openness on the part of Roman Catholics to the Word of God. Roman Catholics are buying and reading the Bible and this accounts for much of the increased demand for the Scriptures experienced by the Bible Society.

WORLD POVERTY

It is regrettable that while life is changing in many ways world poverty remains a grim fact for the majority of the people of the world. The annual per capita income of two-thirds of the people of the world is only $145. These people need help to have a Bible, a Testament, or even a Gospel. The only source of Scripture for most of these people is the Bible Society and the Bible Society must provide them with the Scriptures either free of charge or much below cost. This is why the world service budget of the United Bible Societies, which coordinates the work of the 50 national Bible Societies of the world, is $8,000,000 this year. The Canadian Bible Society must provide $800,000 towards this eight million dollar budget.

A PERIOD OF ADVANCE

The Canadian Bible Society is in a period of advance. Last year it received over one million dollars in contributions. More than $300,000 of its regular budget came from legacies. Canadian Bible Society Annuities were purchased by more people than ever before. In Canada Scripture distribution reached an all time high of 1,992,244 Bibles, Testaments, single books of the Bible and Scripture Selections in over 70 languages. In addition to providing Braille Bibles and the Scriptures on records free of charge to the Blind, the New Testament is also provided on Cassette Tapes. The general work of the Society in Canada and 150 other countries advanced last year and the prospects for 1971 are equally bright. The only restricting factor is the availability of funds but whenever Christian people catch a vision of the significance of the work of the Society and when they realize how much can be accomplished for every dollar spent, they have never failed to respond to the challenge of the day.

ANNUAL COUNCIL MEETING

May 10th to 14th, 1971

Ewart College, 156 St. George St., Toronto

Theme: "The light still shines in the darkness." St. John 1:5 (Phillips)

The evening programme will —

- — look at the world of the '70's and present the unchanging Message for a changing world as expressed by Church leaders from around the world.
- — consider changes in approach to Mission and Church Education and how they are carried out in Canada and other lands in the '70's.

Women's groups will find these sessions interesting and informative.

DEVELOPMENT IS...HOPE

by W. I. McELWAIN *

"Development is . . . hope" is a slogan you may have seen in the mass media this spring, as well as on posters and church bulletins. This is the theme of the joint appeal in five Canadian denominations for contributions for relief and development. In our church this includes the annual appeal of the Committee on Inter-Church Aid, Refugee and World Service.

The first essential for development is survival. Whenever natural disasters occur or civil disorders erupt, there arises a need for relief that is a life and death matter for thousands. In 1970 there were such disasters as the cyclone and tidal wave in East Pakistan, an earthquake in Peru and flash floods in Romania and Hungary. In each of these there were some made homeless and hungry, others threatened by disease and disruption of agriculture. Our Inter-Church Aid Committee acted quickly in your name, forwarding $7,500. for relief in these distress areas.

World Council projects

Besides responding to particular crises, our support is given to the Division of Inter-Church Aid of The World Council of Churches. To its service program each year we remit about $17,000. to aid homeless and displaced in many countries. Relief often includes the dispatch of medicine, clothing, blankets, tents, food and relief supervisors or administrators. More than physical survival, however, is the concern of many of the W.C.C. projects. With the conviction that the human problem goes deeper than the symptoms of physical hunger, disease and lack of housing, some projects involve educational assistance and aid to churches in their witness to faith that gives meaning to life.

Refugee shacks in Amman.

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*Mr. McElwain is Secretary of the Assembly's Committee on Inter-Church Aid, Refugee and World Service.

Aid through World Alliance

As part of the family of Presbyterian churches, we forwarded $5,000. to the World Alliance of Reformed Churches in 1970 as aid to a number of minority churches behind the Iron Curtain and in "the Third World". In response to our gift, the Moderator of the Waldensian Church in Italy has written, *"Our work in the south through the schools, kindergartens and elementary schools goes on in a promising way. It is a very important work, keeping in mind that the present conditions in the state schools are rather backward . . . . Frequently it is not only the matter of teaching but also giving the children at least one good warm meal per day and clothes to dress."*

Largest donations to Nigeria

Since 1968 our largest donations have gone to Nigeria, where there is still a pressing need for relief and rehabilitation. According to a report last fall a million people were totally dependent on relief agencies. These were mainly orphans, crippled, soldiers and others not yet relocated since the civil strife. A total of $32,295. was remitted in 1970 for relief and rehabilitation, including agricultural, educational and medical assistance. Aid has also been forwarded for native church workers, some of whom have lost homes, belongings and books and for basic repairs to church buildings damaged during hostilities. Since 1968 Inter-Church Aid has forwarded close to $300,000. to Nigeria.

There is another important facet to the aid offered to others. To help move situations beyond borderline existence dependent on others' compassion, there are many projects of development aid to help people to help themselves. Famine areas have been sent agricultural aid — seed, fertilizer, pesticides, farm machinery, tools and experts to explain their uses. In India new wells have been dug for drinking water and irrigation purposes, for the prevention of soil erosion and towards increasing fertility of crops.

Grant to Guyana

Again in 1970 we made a grant to the Early School Leavers' project in Guyana, sponsored by the Y.W.C.A. with support from the World Council Division of Inter-Church Aid. This is designed to prepare girls who have dropped out of school early because of learning difficulties or poor home background to take a useful and satisfying role in society in that new nation.

Supporting four development projects

Frequently now gifts from the churches and voluntary agencies are co-ordinated with government aid grants. Along with other Canadian churches in 1971 we are supporting four development projects approved by the World Council's Division of Inter-Church Aid, on the understanding that our federal government through its International Development Agency will contribute dollar for dollar. The four are several welfare projects and leadership training in Malawi, a program to raise the standard of living in West Indonesia, leadership development in three countries in North Africa and an agricultural project in the Philippines.

It is neither possible nor responsible for Christian people to leave all development assistance for governments to do. In turbulent political climates and with the rising self-consciousness of many new nations, it is sometimes only help from the churches and voluntary agencies that is acceptable. Moreover, as expressed in the joint message on behalf of the five Canadian churches, we need to share in cooperative programs of development for all other people, not only through compassion but in the name of justice and brotherhood.

A minimum of $5 per member

The Assembly's Committee on Inter-Church Aid, Refugee and World Service is dependent on the continuing generosity of our people across Canada to be able to respond to the many appeals for help. For the same purposes in the United Presbyterian Church U.S.A. a minimum goal of five dollars per member is suggested. This is over ten times the rate of our Canadian Presbyterian giving in 1970. Surely we are able this year to make a larger response to the need for relief and development. If there was no appeal made in your congregation before Easter, you may send in your personal donation to Inter-Church Aid, Refugee and World Service, 50 Wynford Drive, Don Mills.

* * *

Canadian TV Series Features Environment

Man is gradually destroying more and more of his environment, but the process need not be fatal, maintains a film produced for Canadian television and inspired by Canon David Jenkins, a director of Humanum Studies for the World Council of Churches. The film is an outgrowth of a consultation on "Ecology and Responsibility" sponsored jointly by the Canadian Broadcasting Corp. and the Canadian Council of Churches. "A Footnote to Genesis" is the first of the 1970-71 "Man Alive" series made by a team of religious programme producers. Other films in the series are "Me" which evokes images of what it means to be a human being and "When Is a Man Not a Man?"

* * *

The blessing that is shared is not halved but doubled.

by MARION VAN HORNE

Sewing class in the Congo.

Today's Women and Tomorrow's World

"Our Committee is so appreciative of the support the Women's Missionary Society of the Presbyterian Church in Canada has given us, that I felt the least I could do was to write a special article for your magazine," wrote Dr. Van Horne (see also article on page 16).

In country after country during the past fifty years, women have broken away from tradition. They have gained the right to vote, to stand for election, to hold property in their own right, to plead their own cases at law, and to enter new forms of paid employment. Many of these advances are the natural concomitants of industrialization and urbanization, political independence and development, technological and educational advance. Others represent the fruits of the long struggle of women to improve their status and to forge ahead to take their rightful place in society.

Certain social roles which never existed before are now becoming commonplace. Women need the training which will enable them to cope with these new situations. In many of the developing countries elementary education for women in the villages ranks high in national importance. To make a person literate, however, is not enough. Books must be readily available which are relevant to the learner's needs, and to the demands of the society. Because the book is still the simplest, cheapest, and most effective device for human development, women are now learning about subjects they never discussed before. Written in an easy, direct, and interesting style, these simple materials have great appeal.

Since all development is essentially self-development, the newest project of the Committee on Christian Literature for Women and Children — DEVELOPMENTAL LITERATURE — makes it possible for women to realize their fullest potential. It is an attempt to meet some of the needs of women resulting from present-day demands. Years ago, a woman's place was in the home. Today, her place is everywhere she is needed and qualified to serve.

A Consultation on this subject followed by a workshop for writers will be held in Kitwe, Zambia, in September of this year. Twenty-five carefully selected delegates representing government, UNESCO, and church agencies will come together for four weeks to plan and to write a syllabus on essential materials in the fields of nutrition, health, sanitation, child care, and community development. In several of the African countries women have already been assigned to do research on these subjects. They will discover what has been done and what is in progress with a view to formulating a syllabus for Africa. The syllabus will show the categories of development with a breakdown of the subjects requiring materials. Some of these may be considered the concern of government, others because of choice or default may be deemed the special responsibility of the church.

Once the syllabus has been decided upon, delegates will be assigned to write the materials needed. A publishing fund to underwrite the expenses of printing and distributing these materials is urgently needed. Let it never be said that the women of North America failed to meet the challenge of closing the gap between themselves and the women of Africa.

Miss Van Horne and little friend.

FLIT FLIT

by ELIZABETH MEREDITH LEE

A tall, rosy-cheeked young woman with twinkling eyes, her arms bulging with books came rushing along the corridor of Interchurch Center, New York City, one hot August day.

"Are you just home from Timbuktu?" a friend queried, bumping into her. "What about vacation?"

"Vacation!" Marion Van Horne laughed. "Next Monday I'm off again to Fiji. From there I'll skim across to India to lead the Writer's Workshop at Ootacamund. It takes a heap of going to help supply simple books for the world's newly literates, especially children."

Hurrying on, this peripatetic traveler called back merrily, "Marvelous job though! Lifting the world!"

This new type of internationalist was quickly out of sight, rushing to a committee meeting where she'd report her latest ventures in teaching some of the world's people to write simple books, and plan with her New York colleagues about next assignments. To thousands of newly literate adults in Asia, Africa, the Middle East and Latin America and to untold numbers of children this enthusiastic scholar is known and loved.

Marion's title explains her task. Since 1957 she has served as Literature Director of both the Committee on Christian Literature for Women and Children and of Lit-Lit. Around the world today, Marion is affectionately dubbed Flit-Flit because she is always on the wing.

Marion was well trained for her worldwide work. She had earned a B.A. in religious education at Schaffler College of Religion and Social Work and an M.A. in religion at New York University, with courses in journalism at Syracuse. Her earlier task had been as National Director of Youth Work of the Reformed Church in America.

In 1942 the above committees became interested in helping the world to realize that 700 million adults didn't know how to read or write. Their ignorance exemplified Edwin Markham's words:

"Down all the stretches of Hell to
its last gulf

There is no shape more terrible
than this —
More touched with censure of the
world's blind greed,
More filled with signs and portents of the soul —
More fraught with menace to the
Universe."

The man who cannot read panics because he cannot understand what happens before his very eyes. He is disqualified for any trade demanding use of the printed word. People who can't read or write are the same men and women who suffer because of poverty, superstition and spreading disease.

A door opened when Dr. Frank Laubach, missionary to illiterates in the Philippines, developed a simple, pictorial method by which adults could be taught to read. Gradually the question arose: What good is it to teach folk to read unless they have books in their own languages? How could this come about?

Christian publishers began to experiment. They published simple booklets on such practical themes as: Clean Water, Better Farm Animals, Home Nursing, War Against Pests, How to Keep Food from Spoiling. With such helpful materials village life took on new meaning.

After experimenting in several countries Miss Van Horne's deepest concern gradually ripened. How to produce books for children in their native tongues? In only a few spots did any exist. She realized that she herself had neither time nor competence to learn foreign languages in which such books must be written.

Soon her conviction became crystal clear. "I must teach others how to write simple books for children, in the lands where they live. They need stories in their own tongues about familiar things. In Moslem lands where dogs are considered unclean a book about a dog would have no meaning to children who had never seen such a pet."

In 1962, after some experimentation and with Lit-Lit backing, Miss Van Horne organized and carried through the International Christian Writers Conference, at Green Lake, Wisconsin. The 9-weeks course offered intensive training to 67 young men and women delegates — nationals and missionaries — from 36 countries. Collectively, they spoke 44 languages and represented 30 denominations. All were deeply committed to writing books for children though some might be for adults as well. The faculty came from Egypt, Costa Rica, England and the United States.

Returning to their homes, this first group began to produce manuscripts. Out of this stimulating international experience and the students' urging, Miss Van Horne produced her first book, *Write the Vision.* Her cue was from the Old Testament prophet Habakkuk (2:2), "Write the vision; make it plain upon tablets, so he may run who reads it." This volume has become a writer's guide for all the world.

Following the initial workshop, she added to her heavy load the editing of a quarterly publication in English, The Word at Work, which carries technical aids and suggestions for improving publications in any language.

Recently her reputation has been enhanced by the fact that, in spite of the time spent in foreign lands, she earned in 1968 the degree of Doctor of Education from New York University. Her thesis bears the affectionate title, *Give Children Wings.* Already this book is challenging would-be authors in 66 countries where Lit-Lit projects are launched.

Because Flit-Flit travels so fast it is difficult to know where she is in any one month. To mention only a few spots at random reveals the extent of her activities.

In Chiengmai, Thailand, she held a workshop on *Marriage and Family Life,* in which students learned to write about *The Christian Home.* A Haitian group wrote Children's books in Creole. For delegates assembling from 15 islands in the South Pacific she directed a workshop in Suva, Fiji. Coming together from rural India and Pakistan, twenty-two young men and women learned to write simple stories for country children. In a training school at Ootacamund a child-psychologist from Vellore Medical College and a leader of the Christian Literature Society of Madras enhanced this study. A Children's Literature Workshop produced manuscripts which marked the beginning of a Children's Book Program for the entire Middle East. A conference at Chung-Chi University, Hong Kong, launched a children's and youth series of books called *The Children's Library.* Manuscripts initiated in Johannesburg were accepted for *The Children's Reader for South Africa,* published in three vernaculars — Tswana, Xhosa and Tsonga. And thirty publishers from 12 nations composed a study-conference under Dr. Van Horne's guidance in which they proposed that every publisher's program should give priority to books for children.

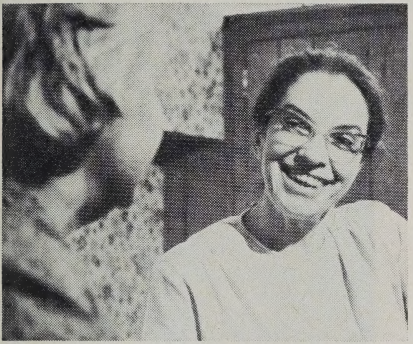
In every country, Dr. Van Horne summarizes, the demand for education outweighs every other social striving. Even the poorest illiterate wants his child to read and write, confident that only thus can he hope to lead a fuller life. Teaching reading, however, means little unless the child has a steady stream of interesting, easy-to-read books. Notwithstanding the world's needs, there is still only a smattering of such literature.

Marion's courage never wavers. Recently she has launched a compelling plan to help produce 80 miles of children's books in various languages within the next five years. This means 500,000 books, or 100 titles of 5,000 editions each.

No wonder Flit-Flit claims, "It's a marvelous job!"

EVANGEL HALL

Life is fragile, Handle with prayer!



Miss Avison and friend.

Margaret Avison was appointed by the WMS in June 1968 to work with women and families at Evangel Hall, Toronto. She told the editor about some of the people she meets there and, together with the photos on the next two pages, you will learn something of the important work in which she is involved.

The words in the title of this article were scribbled on a sheet of yellow scratch paper on the corner of Margaret Avison's desk. You can tell by her manner that Miss Avison considers each life fragile in her work at Evangel Hall. Each person is indeed handled with love and prayer.

Who are these people?

There's the family with ten children, and the father, due to an injury to his right arm some years ago, is only able to earn enough as a night cleaner to feed them and pay ninety dollars a month rent. He will not accept welfare and the Ontario Housing says that large a family must have five bedrooms. OH could not provide a five-bedroom unit, so the family went from one bug-infested rundown building to another until subsidized housing was finally provided.

There's the couple who have come to the city because their little girl must have treatment at the Hospital for Sick Children. The mother scrubs floors under the seats in a theatre — after midnight — to help out with the finances.

There's the lady whose hydro was turned off because she had never learned to read and had thought the date on the bill was the figure she had to pay.

There's the woman who is the victim of an over-protective mother. The mother died and she was left

Life is fragile!
Handle with prayer!

(cont'd from previous page)

Queen Street and the cross at Evangel Hall.

A Sunday School outing.

Groups meet in circle — al

Sharing fellowship together. Karin Beaumont, wh
women, is seen on the left.

the girls' club and the

Volunteers at work.

Miss Avison and another friend.

(cont'd on next page) →

The girls' club members enjoying a party at Karin's apartment.

alone. She calls "the Hall" at least once a day.

There's the woman who never had a chance to develop her intelligent mind because of hardships throughout her life — "cultural deprivation" Miss Avison calls it. This lady expected to be maltreated by everyone when she first came to the Hall. But one day when a zoologist came to talk to a group of ladies meeting together, this lady began to ask questions. It was soon discovered that she had a tremendous intellectual capacity but it never had a chance to develop.

There's the girl who had been on drugs, is now completely clean but has the signs of senility prematurely.

There's the mother of an Indian family. Her husband knew the Hall, and she came herself one morning when a neighbour died and she was seeking advice about taking her children to the funeral. She soon was coming in regularly and brought along five other young mothers.

There's the lady who mounts jewelry, which had been donated, on cardboard and puts it into boxes with absorbent cotton so it looks like new for the sale. Clothing and other items donated are generally sold for a nominal amount on a particular day so everyone in the area has the same opportunity to come in and buy. (The proceeds provide outings and eke out the food supplies for emergencies.)

There's the lady who felt a need to be alone to pray and there was never a place or a time at home. She thought others might feel the same need so she has started a prayer group.

Material needs are sometimes a means of exploring what goes on at the Hall, Miss Avison says. Later they ask about groups that a child or they themselves might come to. "They want it as a Church, and are disappointed if you stop with a tin of peas," she told me.

Sometimes Miss Avison meets someone at the grocery store, the post office or the laundromat in the area. She is a friend who will listen. But she avoids unannounced home visits, in a "welfare area" where sensitive people would rather invite a guest on their terms.

You want to help! "Don't invite people on your terms too quickly," says Miss Avison. There are ways you can offer your services. One of the most needed is people who will drive other people and people who will pray for individuals in special need. One lady has volunteered to come in on certain nights to talk with the men and sew on buttons or do other mending for them.

Some of the people who continue to come to Evangel Hall have moved away from downtown. They need the Church where they are now. Are they in your area? Or, do you know of someone in your area you could help? Remember "Life is fragile. Handle with prayer."—**HCY**

A Taiwan Presbyterian Profile

MRS. HWANG SIU-IN

In January of this year, the General Assembly Committee on Women's Work, Presbyterian Church in Taiwan, Republic of China, elected a new chairman to serve during 1971 and 1972. Mrs. Hwang Siu-in, chairman of the Tainan Presbyterial, was chosen to bear this honour and responsibility. Mrs. Hwang comes to her new office with many years of experience in her own church and Presbytery, as well as two years experience as a member of the Committee of which she is now chairman.

Mrs. Hwang's husband is a surgeon. The Hwangs have one daughter, who is married and now living in the United States. They also have two sons in Medical school, and a third son attends Tainan Provincial Senior Middle School.

The Hwang family are members of Zion Church in Tainan where Mrs. Hwang serves as elder. When asked if she had any hobbies, Mrs. Hwang hesitated for a moment and then answered, "No. I guess I don't have any hobbies. But I often act as scrub nurse for my husband!" Our new chairman is a lady with a great variety of abilities!

Mrs. Hwang brings efficiency, concern, experience, and love for Christ and His people to her new task. She would greatly appreciate the prayers of the women of The Presbyterian Church in Canada as she seeks to provide leadership for the Presbyterian women in Taiwan during these days of change.

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Tri-Church Women "Get the Word Around"

The Film, PENZOTTI PATHWAYS, was used effectively by units of Tri-Church Women, Willowdale, of which the women of Iona Church are a part, for their recent programs on Getting the Word Around through the Bible Society. This excellent 30-minute, 16mm. color film on the distribution of the Scriptures in South America, is one of a number produced by the Canadian Bible Society on various areas of its work. The film was followed by discussion groups using questions from the study packet program outline. A display of translations of Scripture in a number of languages and dialects, and translators' helps, including a Braille typewriter, added interest.

OFFICERS' CORNER

House Cleaning Time!

Let us now praise — of all things! "pack-rats" — people who stow away things. But let us also praise people who dig and delve and unearth them. We're thinking of records and old minute-books.

A W.M.S. Group anniversary is coming up, say your 25th or 40th, and someone suggests writing a history of the Group. *Where* are the old minute-books? The Secretary has them, of course? Has she? Secretaries change, and used minute-books do get left behind. *Where is* the minute-book, 1941-45? Wasn't '41 the year that we . . . ? Or was it '42? (See what I mean?)

House-cleaning-time is a good time to start looking. You may come up covered with cobwebs and dust, but do gather all the books together in a stout cardboard box, plainly labelled "Minute-books and Records of St. Mungo's (or whatever) W.M.S. Afternoon (or Evening) Group". Stow it in a church cupboard, or entrust it to the current Secretary. Let all the members know where the books are. It's *their* Group history. Add "box of old minute-books" to each new Secretary's instructions. They can prove interesting reading, by the way.

SYNODICALS and PRESBYTERIALS — Where are *your* old minute-books?

AFTERNOON & EVENING SECRETARIES, GIRLS' & CHILDREN'S SECRETARIES at PRESBYTERIAL level.

Letters re the 1971-72 study "A New Generation in Independent Africa" have been sent out to your Groups. Pen in hand, encourage your Group Secretaries to bring this outline of materials and resources to the attention and consideration of their members.

GROUP MEMBERS — Tossing out old newspapers and magazines? *Don't* — at least not until you have searched them, scissors in hand, for pictures of Africa south of the Sahara, the people and problems of which we will be studying next year. Continue this clipping-service as the months pass.

GROUPS — Designed primarily as a companion-piece to the 1970 pamphlet series "How to Organize a Women's Group in Your Church," is the mimeographed pamphlet "Worship" — What worship is, what forms it may take, and questions to ponder. For new groups, but established groups might very well be interested in the list of resource-books. Available from W.M.S. Book Room.

MEMBERS within hailing-distance — Up and away! Board a "Go" train or a bus, make up a carload — or maybe even hitch-hike — to worship with W.M.S. (W.D.) delegates to the 56th Annual Meeting of the W.M.S. Council at its opening session in Ewart College on the evening of May 10. Come as observers to any of the daily "action" sessions that week.

Your Prayers are asked

— for all responsible for planning and leading Summer Activities — Vacation Bible School and Camps that they may be meaningful experiences for all who attend.

— for the Annual Council Meeting of the Women's Missionary Society, W.D. that all delegates may be given understanding and wisdom that decisions made may help to advance Christ's Mission in the world.

— for the Presbyterian Church in Taiwan as it begins a new year of work after its General Assembly, April 13 to 16. Pray for the Canadian Missionary staff. (Note Miss Taylor has moved to a new house on the Tamkang School compound; Miss Welsh has been asked to act as Interboard Treasurer during the furlough of the Treasurer, an American; Miss Randall is preparing to take up appointment in Changhua Hospital.)

— for Miss Mavis Hyndman and Miss Patricia Baker, missionaries in Japan. Pray for Miss Hyndman as she begins her new term of work after furlough study; for Miss Baker in her new job as English language secretary to Mr. Kang, Asia Secretary for the World Student Christian Federation.

— for Miss Charlotte Stuart and the Rev. John Robson as they seek to minister to the needs of the congregation of Queen Street East, Toronto, and to the people of the inner city area in which they are located.

— for the boys and girls, and teenagers of the Queen Street East district who are reached by this ministry, that these contacts may have a lasting influence for good upon their lives.

— for the Rev. G. Cunningham, Miss Margaret Avison and other staff members as they seek to minister to the many needs of the people who come to Evangel Hall for assistance.

NEWS from Rehabilitation Commission, Christian Council of Nigeria.

Progress at Uturu Farms, East Central State

Three years ago in the heart of East Central State, then the Eastern Region, the Uturu Farm Settlement was making room for refugees from the pogroms in the North. A second Settlement was founded, shortly before both were engulfed in civil war.

Now the farmers are showing the same resilience as CCN assists their Settlements to function again. The war for them meant burnt homes, stolen crops, vanished livestock, and occupation as they had, many of them, to hide in the bush four miles away from the militarised settlement. The first need, as for everybody, was for food, and seed for crops. The CCN seed distribution, large as it was, (covering four States and consisting one quarter million pounds, or 700,000 dollars) was pitifully small in relation to the huge needs. At Uturu, farmers received 44 yam seeds each, the usual requirements being 3,000 per acre!

But a start was made later with more money made available through the World Council of Churches and particularly from the Swiss Inter Church Aid, the CCN could help further.

The farmers now have £75 each to buy maize, cassava, and yam seeds for next season's planting. A grant of £25 has helped them rebuild their homes in simple but durable baked brick and thatch. Next to the houses, new poultry-runs await their first chickens.

After their pressing needs — food and shelter — have been solved, the 70 farmers on the two Settlements will be looking ahead to cash crops. A 236 acre oil plantation needs to be reclaimed from the thick bush that grows so quickly here to cover man's efforts. Fifty acres have already been reclaimed, and more will follow soon. The small revenue which oil brings (selling at 7/- a gallon in the East Central State) helps offset the cost of the cooperative, and can be set aside for financing new members. One hundred and twenty is the optimum number aimed at.

Many problems remain. Lack of transport makes administration doubly difficult for Mr. Godwin Nwosu, the young farm manager. Trained at the Rural Training Centre, Asaba, Mr. Nwosu sees a challenge in overcoming the great set-backs of the war and bringing the Settlements to self-sufficiency again.

Bridges have to be mended and strengthened, roads cleared, more land prepared, cash crops sown, reaped and sold, a community hall built — and the whole community's efforts are involved. By next Christmas, these farms should be well on the way to success.

Local Industries Get Started

The first samples of cloth have been produced from CCN-sponsored village weaving centres. For an outlay of £1,305 to date, four centres have been equipped and one is functioning fully.

At Uga, a stone's throw away from one of the 'biafran' airstrips, 30 girls are hard at work in a converted school building, where two instructors supervise the dyeing drums, five looms, warping drums and winders. These trainees will complete their apprenticeship in six months, by which time their wages will be met by the sale of the cloth, which already has a market in the local school uniform requirements.

Everything has been set up as economically as possible. The money had to go far. So the frames to hold the yarn are made of bamboo, the spindles of tough rushes, and bicycle wheels serve for winding the thread. It's simple — rustic even — but it's solid, and it works. On these looms an experienced weaver can produce up to six yards a day, meaning a production of over 100 yards a week when the centre will be in full swing.

Nearby a small shed has been set up for dyeing the yarn. All instructions and explanations are carefully chalked up as the trainees have to learn about the principles as well as the techniques of the craft. The senior instructor comes from the Government Weaving Centre, Aba, by arrangement with the Ministry of Commerce and Industry, and is strict about standards. But he was well pleased on our last visit, telling us: "These girls are brilliant at learning".

Meanwhile, designs have been taken to schools for orders, for — a sign of the improving times — uniforms are becoming compulsory again. With good patronage from Mission schools, the centre at Uga will be able to sell all it can produce.

A small investment has given employment and new skills to several and made possible local products for local needs.

* * *

Letter

Dear Editor:

At last night's WMS meeting we were treated to a lively presentation by a young women's group in our church dealing with the subject "Mass Media! What Do You Mean?" In the course of general discussion following the presentation, we inevitably got around to the effect — good and bad — TV has on our young people. Some of the questions discussed were:

"Should programs airing views of questionable taste be given prime time?"

"Do educative programs dealing with drugs, motorcycle gangs, homosexuality, etc. have a damaging influence on young viewers?"

"Is the media over-glorifying such people by setting them up as excit-

ing examples to our youth?"
"Should we blast the CBC network and newspapers for exposing us and our children to these issues?"
"Are our tax dollars to be spent on informing us about what we don't want to know?"

The reason for writing this letter is that I found my views differed sharply from those expressed by the majority. Perhaps my attitudes are not compatible with those supported by the WMS.

The people I have observed on such so-called offensive programs have appeared to be far from truly happy, struggling to find some purpose for their existence. Having been rejected by society (I hope not by the Church!) they receive little direction until they meet up with the law. They constitute a growing segment of society that is physically and spiritually sick. I agree, it is an uncomfortable experience to watch and listen to a close examination of such lives so removed from the sheltered world we know; however, I counter with these questions: "Is it actually our concern for the welfare of our young people or a conditioned reflex to protect our offended sensibilities that urges us to object to such programs? (Actually, their primary function is to educate parents and older people who have not been exposed to today's life patterns and cults as have our youngsters through their school and campus associations. These programs inform them of nothing they do not know already.)
"Are we to consider these people as being of no concern to God?"
"Because their way of life is beyond our comprehension, is it Christian to follow the human impulse to sweep them under the carpet?"
"Because their actions revolt, disgust, horrify and terrify us, do we think we can escape by demanding that the media stop informing us about them?"
OR, "Do we acknowledge and accept these shockers as being very real and alarming conditions present in our society, about which we as committed Christians can and must do something?"

Christ never ran away from anything, and is ever present to give us the insight, understanding and courage to face up to the problems of our disturbed society. I happen to think that the mass media, generally speaking, is showing us as it is, but that Jesus Christ did it even better by telling us what to do about it.

Are we listening?

— Mrs. G. C. McLaren, Ottawa.

* * *

In a Word

TOLERANCE

by TURNER N. CLINARD

(The fourth in a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

This word gets a big play nowadays. Nobody seems to dislike it — unless it be those who are tolerated *and* ignored. Dictionaries give two rather contradictory definitions: a) "fair and objective attitude toward those whose opinions and practices differ from one's own" and b) "endurance, putting up with."

There was a time when tolerance was *not* a good word. Seventeenth century Puritans were angry with their leader, Cromwell, because he wanted to tolerate those of other religious opinions. They argued that if there is a true church, others must, ipso facto, be false; if there is a right doctrine, then others must be wrong.

Happily we have progressed beyond the myopia of our forebears. But now we seem to tolerate every opinion, every idea, and every practice. Dope, violence, nudity, adultery, pollution, filth — nothing disturbs us. We have developed tolerance for every evil. One is reminded of tolerant father Eli, whose house received God's punishment because his sons made themselves vile and he didn't restrain them. Is tolerance altogether good?

Tolerance is not good which bears close kinship to indifference. Can we be ethically Christians and tolerate every kind of evil in places high and low? Also, have we given a Christian response to our neighbor's needs when we merely tolerate him — allow him to vote, attend our schools, eat where we eat (if he can afford it)? Doesn't Christian responsibility for a brother go farther than mere tolerance?

BOOK REVIEW

CALENDAR OF FAITH AND FLOWERS by Ruth C. Ikerman, G. R. Welch Co., Toronto, $3.50.

Here is a unique collection of twelve inspirational themes symbolized by a different flower for each month of the year.

The flower chosen for each month represents an aspect of the growing, Christian life — one or two examples are the carnation for constancy, the jonquil for wisdom, lily of the valley for purity. For each of the twelve themes there is an appropriate scripture verse, meditation and a prayer. Each chapter also suggests creative ways in which flowers can be used in the home, the church, the club or for shut-ins.

Mrs. Ikerman, the authoress, says the inspiration for her book came from Luke 12:27-28 — "Consider the lilies . . ." and she continues, "flowers have helped me keep alive a growing, personal faith and have created a sense of serenity and beauty in heart and home. Arranging flowers for the home, the church, or shut-ins has made me feel that the real purpose of flower arrangements is to heighten the joy of living."

Here is a small book attractively bound and arranged which can be used in many ways — for devotions and worship, for creative use of flowers in many different ways, or as a delightful gift.

— M. M. Ledingham

THE WMS AT WORK

Synodical Meetings

ALBERTA

"Listen — Communicate — Act — Get the Word Around" was the theme of the annual meeting of Alberta Synodical, held in Westmount Church, Edmonton, March 2-4.

Morning devotions, conducted by the Rev. J. E. Bigelow of Westmount Church set the mood for the work ahead. Mr. Bigelow chose for his texts the Parable of the Sower and the Seed (and soil) Mark 4:3-8 and the Betrayal of Jesus, Mark 14:18-19 (in which each disciple examines his inner soul and asks "Is it I?" and still all but Judas go on to greater service).

Mrs. J. M. Burnett, President of Council, was a welcome guest and brought a wealth of vital and stimulating information regarding missions from around the world. "We thrilled to hear first-hand of the wonderful work being done by the W.M.S."

Miss Ruby Walker, Calgary, gave a helpful talk on "Visitation Within Our Churches." Some members of the Ladies Aid of Central Church, Edmonton, who were there for this part of the meeting were enthusiastic about Miss Walker's talk and would now like to follow it up with a workshop.

"In the West, communication is a great need because we are so remote from the core of activities that interest tends to lag," writes the Press Secretary. "Our women want information, and since the change in furloughs for missionaries we can get so few direct from the field. We are constantly asking 'how can we get more?' Our officers and local people try, but this is not like fresh and direct communication with the fields. If interest and givings are to flourish, we must have inspiration, and we must interest our younger women."

After presenting her report, the Adult Secretary occupied a simulated "hot seat". Miss Mollie Harback was interrogated on the strength and weakness of this work, and it was indicated that this office might be more vital and stimulating to the groups if money were available to allow visits by the Adult Secretary to the various groups throughout the province. (From north to south the distance is at least 1,000 miles.)

The history of the Edmonton Presbyterial was depicted by a display of pictures, books and magazines which evoked much interest. There were pictures and pieces of information from about the year 1890 to the present. Mrs. McKnight, daughter of the late Dr. and Mrs. McQueen, was available to explain and point out the work of some of the early pioneers in the West. Several issues of Glad Tidings dating intermittently from

1912 to the present were also in the display.

Young girls from Westmount Church served at the banquet and one 13 year old girl painted a sign welcoming the WMS ladies to Fort Edmonton.

The presence and assistance of Mrs. Burnett and Miss Ruby Walker and the balm of their true Christian inspiration helped greatly to make this annual meeting a joy to attend.

MANITOBA and NORTHWESTERN ONTARIO

The theme for the annual meeting of the Synodical of Manitoba and Northwestern Ontario was "How the Word Gets Around" and all activities were centred around this theme. A workshop in four sections was held with many ideas brought forth as to how the word could be spread to all areas. A panel discussion by Winnipeg officers on the theme was held and many ways of spreading the Word were illustrated through the communications media.

Allocations for the General Fund and Supply Fund were reviewed and discussed thoroughly, and the Press Secretary reports that "we will have to do our utmost to meet these figures, even with our dwindling memberships."

SASKATCHEWAN

From "Bondage to Freedom" was the theme of the annual meeting of Saskatchewan Synodical held February 26-27 in First Church, Regina.

Several features combined to make this one of the most successful Synodical meetings to be held in Saskatchewan. The delegates were delighted to meet the Council President, Mrs. J. M. Burnett. The topics for the special messages by Mrs. Burnett, "Our Challenge Today", and "Forward Together" were full of information and challenge. It was a privilege and pleasure to have Mrs. Burnett sit through all the meetings and enter into the discussions, sharing her knowledge of the W.M.S. work. Dr. T. A. Hay of Norman Kennedy Church, Regina, conducted the worship services each day, with a Communion Service on Saturday morning.

A study on three ways our mind is polluted by advertising, etc., on television, newspapers and magazines, and movies and records, was prepared and conducted by Miss Dorothy Keller, Regional Secretary, Miss Georgina Bone, and Miss Sharon Wiseman of Saskatoon. The study was designed to make us more aware of what we are seeing day by day on the media, and what effect it is having on our own lives and homes.

The sub-executive of Saskatchewan Synodical moves from Moose Jaw to Saskatoon, with Mrs. B. Edwards as the new President. The past President Mrs. C. W. Logan, and her executive in Moose Jaw, deserve a hearty vote of thanks for the splendid work they have done in the past three years. If this meeting is an indication of the trend in church work, we are prepared to say that the trend is in an upward swing. We do need to make the necessary changes, that we may all go "Forward Together."

Presbyterials

BRAMPTON

At the Fifth Annual Meeting of Brampton Presbyterial held in Knox Church, Milton, the guest speaker was the Rev. Angus MacKay, a veteran missionary of 43 years' service in India.

Mr. MacKay expressed heartfelt thanks for the missionary work done by the women and the wish that there had been a Men's Missionary Society.

Quoting from Corinthians and Romans he stressed the need that all are Ambassadors for Christ and should share in the Mission of the Church. The picture of the world today is sin and darkness and especially is it magnified in a land such as India. Evangelism should be first in our outlook both at home and in our fields across the seas.

Among the teeming millions in India, the Christians are the bright spots. The 945 millions increase yearly by 13 millions. Eighty-five percent of the population is Hindu compared to two and one-half percent Christian. The Hindu religion seems in some ways to be a hindrance economically. Because the Hindu believes in reincarnation and transmigration of souls, the cow is held sacred, and Anti-Cow Slaughter Leagues have been organized to prevent destruction of the cow.

The Christian Church in India is not allowed to broadcast over the radio. Taped messages, however, are sent outside to such countries as Ethiopia and beamed back into India. The transistor radio is used widely. Also there is an increase in the distribution of Scriptures by the Bible Society.

Among the educated classes in India, there is a strong upsurge in Astrology. Nationalism, Universalism and Communism are spreading. Mr. MacKay prays that Christ may rule in India and that Christianity will not be stamped out.

WINNIPEG

The theme of the annual meeting of Winnipeg Presbyterial was "For you hold in your hands the very Word of Life." Phil. 2:16.

Meeting in St. Vital Church, Winnipeg, dinner was served by the women of the church, the Rev. M. S. McLean, Superintendent of Missions, Synodical of Manitoba and North-Western Ontario, presented "MISSION TO MANITOBA". This presentation covered in detail the work being done in this Presbytery, with special emphasis on the expansion of the Presbyterian Fellowship Centre in Kenora to provide program facilities in addition to the drop-in centre and hostel facilities which have been used for the past ten years by Indian people visiting Kenora, and on the addition to Fellowship House in Winnipeg. Teen-age boys with problems are referred to Fellowship House by the Probation Services.

A review of the year's work showed increases in membership in some groups, but the financial statement revealed a slight decrease in over-all givings.

The visit of Miss Hildur Hermanson was a highlight of the year — she has served us so faithfully for many years in Formosa.

Mrs. G. W. Bradley, the retiring Hospital Visitor, introduced her successor, Miss Shirley Cayley, who will shortly assume her duties. Mrs. Bradley will be greatly missed in the Winnipeg hospitals.

MOOSE JAW

The theme of the annual meeting of Moose Jaw Presbyterial, held in Knox Church, Weyburn, was "Freedom from Want". There was a panel discussion and group discussions on the subject of poverty. Reports showed that all allocations were met, but there was cause for concern because there was a decrease in the number of members, not only in adult groups but also in children's and girl's groups. There is a lack of leaders in some centres.

BRANDON

"How the Word Gets Around" was the theme of the annual meeting of Brandon Presbyterial held in St. Andrew's, Brandon.

Miss Diane Tait, deaconess, gave an informative talk on communications, and Miss Sheina Smith told of her work at Sioux Valley.

CHATHAM

The Chatham Presbyterial declared their February executive meeting an open meeting since the Rev. Dr. D. T. Evans was available to address the morning session at First Church, Chatham. In his brief remarks, he emphasized the importance of the family living and working together as a Christian unit. He dealt also with the rehabilitation of the Nigerian people and their need for our concern and our prayers. During the noon lunch hour, there was an interesting informal question and answer period.

SAUGEEN

An interesting discussion on the topic "The Changing World" took place at the annual meeting of Saugeen Presbyterial held in St. Andrew's Church, Mt. Forest.

WEST TORONTO

At the annual meeting of West Toronto Presbyterial in Runnymede Church on February 24, reports showed many forms of Christian service given by our women. Lively discussion groups were held on

"How the Word Gets Around". These were organized by Miss Lois Powrie, Regional Secretary. They were introduced by playing one of the resource records, "Don't Church Me In". One helpful feature was having each group's summary projected on a screen for audience review.

Miss Agnes Gollan spoke at the evening session. She described the work at Flora House, Winnipeg and gave an interesting review of home mission work, especially that in Manitoba. In closing Miss Gollan said that W.M.S. women have much missionary information which should be shared with our congregations, keeping before them what needs to be done in the community and around the world.

British Columbia Annual Meeting Highlights

The four presbyterials in B.C. held successful Annual meetings in February with Mrs. N. G. Robertson, Synodical President, in attendance.

At Penticton, Kamloops-Okanagan Presbyterial, Mrs. W. D. Grainger presided. A workshop was conducted for methods of training in adult, youth, and children's work. Mrs. N. G. Robertson spoke on "Communicate, Do We?" followed with a filmstrip "The I and Thou of it." In group discussions it was agreed "We must be involved with people by genuine caring which is the foundation of all true evangelism".

At Cranbrook, Kootenay Presbyterial, Mrs. M. Schnell presided. Their theme was "Active and Effective", 2 Peter 1: 3-8. As part of the program, "Three months in the life of the Little Yellow Report Form", was presented by skit, which showed in a humorous and informative way how reports should be completed. In the review of support for Christian Education, study groups were conducted, followed by a panel of ministers, church school teachers, mid-week leaders, and members of the W.M.S.

At Victoria, Victoria Presbyterial President, Mrs. A. N. Cross, presided. Three special guests included: Mrs. Ross Manthorpe, President of Westminster Presbyterial, who spoke on "God's Will Concerning You"; Miss Ellen Douglas, returned missionary from India, who spoke of her recent return visit to India and of changes that had taken place.

Mrs. N. G. Robertson conducted the installation of officers, and gave guidance during the meeting.

The combined C.G.I.T. groups from Trinity and St. Andrew's churches conducted the devotions at the Monday evening session.

The Rev. G. Smith, Victoria, and The Rev. Ann Wightman, Sooke, led inspirational devotions on Wednesday.

At Vancouver, Westminster Presbyterial President, Mrs. Ross Manthorpe presided. The theme of the meeting was "Get the Word Around". Mrs. Alice Young led the morning devotions. Mrs. F. R.

Werts, guest speaker in the afternoon, spoke on the theme and "Communications". The evening session was taken by the Rev. F. Metzger. He told of the outreach in his church to the great basic needs of our day. "The Gospel of Our Lord Jesus Christ to Get the Word Around."

The theme chosen for the B.C. Synodical Annual Meeting in this Centennial year was "REMEMBER, RESPOND, and REJOICE." Mrs. N. G. Robertson, President, conducted the meeting.

Historical sketches portraying the development of the church and the W.M.S. were presented by the four presbyterials. During the discussion of the reports we were challenged to think anew our "RESPONSE" in 1971. Members were made aware of many blessings for which we should "REJOICE".

Mrs. J. M. Burnett, President of Council, brought inspiration and encouragement in her theme address to the members, with her slides and story of her world tour at an open meeting, and also with her informal help throughout the business sessions.

A highlight of the meeting was the presentation of an Honorary Membership Certificate to Mrs. G. M. Ledingham for her service to the B.C. Synodical, and her leadership in all departments of our W.M.S. work. The certificate was presented by Mrs. W. J. Murdoch, Honorary President, and Mrs. E. Harvie placed the honorary pin on her daughter. This was a gift from the Women of the B.C. Synodical.

An evening devotion was led by Kerrisdale C.G.I.T. and a men's trio from St. Paul's Church sang and played modern selections.

Mrs. G. M. Ledingham

World Day of Prayer In "Homes"

As has been the practice for many years, the Afternoon and Evening Groups of Winnipeg Presbyterial held Women's World Day of Prayer services in various Nursing Homes and Senior Citizens Homes throughout the Presbyterial. They were well attended and much appreciated by the patients. The service was followed by tea and refreshments and a short social time.

Mission Weekend In Trenton

St. Andrew's Auxiliary, Trenton, sponsored a Mission Weekend, with every organization within the Church participating. The guest speaker was Rev. Alexander Dunn of Guyana, whose theme was "Challenge for Today".

Five Sessions were held, concluding with an Ecumenical Service on Sunday night followed by a Friendship Hour.

Mrs. Bradley Honoured On Retirement

In St. James Church, Winnipeg, a service of worship and recognition of the retirement of Mrs. G. W. Bradley, W.M.S. hospital visitor, was held on March 21. The service was arranged by the Presbytery of Winnipeg, her home congregation—St. James, and Winnipeg Presbyterial W.M.S. The Moderator, the Rev. R. C. Taylor, and members of Presbytery conducted the service. The President of Winnipeg Presbyterial, W.M.S., Miss Joyce Dickson gave the scripture reading. Miss Isabel Andrew, sister of Mrs. Bradley, played the organ and directed the choir. The address to Mrs. Bradley was given by the Rev. I. R. Carroll. He said "As you enter your retirement we trust you will enjoy the rest from battling weather and buses, that the sunshine you have given to so many in their sunset years will return to bless you". He went on to liken her to one of God's evergreens, and wished that she make what Robert Barr once called a "beautiful diminuendo" and that the years be serene and bright and lovely as a Lapland night.

Mrs. Bradley

Mrs. Bradley's work will go down in the history of the Presbyterian Church as one of the outstanding contributions of Presbyterian women. For 20 years she has given faithful, dedicated service. Her radiant face has been a welcome sight to patients in hospitals and nursing homes, and her strong Christian character has been a tower of strength to many.

Following the service a reception and social time was enjoyed in the lower hall, at which Mrs. Bradley was the recipient of many good wishes, given verbally and in letters received from friends in Winnipeg, Manitoba and across Canada. She was presented with appropriate gifts. About 300 guests signed the guest book. Refreshments were served by the ladies of St. James congregation, bringing to a close an evening which will be long remembered as a tribute to Mrs. Bradley's outstanding qualities and to the esteem in which she is held.

Newslettes

At the February meeting of the Alma Cheyne group of St. Andrew's Church, Islington, the speaker was Miss Eleanor Knott who is taking further studies while on furlough from the Helen MacDonald School, Jhansi, India. Miss Knott who wore a lovely sari, brought members up to date on the work of the school. She showed beautiful coloured slides and had a display of arts and crafts from the school.

The "Women of the Church" of Forbes Church, Grande Prairie, have published their first regular newsletter. Several new programs have been started by the women and they are involved in a variety of projects in the congregation. The annual meeting of Peace River Presbyterial and Presbytery was held in Forbes Church this year.

The Alexandra MacKenzie WMS group of Paris Presbyterian Church has celebrated its 45th anniversary. It was organized by the late Mrs. Scott MacKenzie.

THE CHURCH IN THE WORLD

Anglican Consultative Council Approves Ordination Of Women

The Anglican Consultative Council meeting in Kenya in March came out in favour of the ordination of women. The council, composed of 50 bishops, clergy and lay men and women representing some 47 million Anglicans around the world, was responding to a request for guidance from the Diocese of Hong Kong which favours women's ordination. The council advised the Bishop of Hong Kong that if he acted with the approval of his synod, his action would be acceptable to the council, which would use its good offices to encourage other provinces to continue in communion with the diocese.

All Anglican churches were asked by the council to consider women's ordination and give their views in time for consideration at the next meeting in 1973.

Meanwhile Leo Cardinal Suenens, archbishop of Brussels, told an interviewer in Ottawa, Canada, that the question of women entering the Roman Catholic priesthood should be studied by the church. He said the views of the Apostle Paul in assigning women to a secondary role had to be understood "in the context of his time". The Canadian bishops are seeking the views of church members for discussion at their next meeting later this year.

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PLEASE NOTE!

In Remembrance cards are now available from the W.M.S. Book Room or Presbyterial Literature Secretaries free of charge. These cards are sent to the bereaved family indicating that a gift to the W.M.S. has been given for the work of the Society in memory of the deceased person.

In Remembrance

Name	**Church**	**Presbyterial**
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Miss Grace Broadfoot	Knox, Georgetown	Brampton
Mrs. C. L. Foster	Presbyterian, Elphinstone	Brandon
Mrs. Helen Scott Murray	Grace, Calgary	Calgary
Mrs. Sadie A. Durnford	Grace, Calgary	Calgary
Mrs. David R. Mears	St. Andrew's, Price	Chatham
Miss M. E. Blanche Armstrong	St. Paul's, Hamilton	Hamilton
Mrs. May Mair	St. Andrew's, Penticton	Kamloops—Okanagan
Miss Margaret Baxter	Presbyterian, Glencoe	London
Miss Bessie L. McAlpine	Burns, Mosa	London
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Mrs. J. McKinnon	West Point Grey, Vancouver	Westminster
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Mrs. Agnes Preston	Kildonan, Old Kildonan	Winnipeg

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The Pentecost Message of the Presidents of the World Council of Churches for 1971

"We are confident that God rules"

Year after year the Church comes to the Feast of Pentecost. Christendom has thus annually the opportunity of both remembering and praying for thorough renewal: for faith in the Holy Spirit brings the promise of deliverance from deadness and conventionality, from dryness and dullness of spirit. These things are a greater danger than the failure of the men of our generation to understand the nature and task of the Church in the world. The Church has received from God a commission to keep alive in the world the spirit of openmindedness, youth, freshness and the courage to move into new paths.

Our united recalling of the experience of Pentecost can bring renewal and fresh life to all our churches. It is not for nothing that the Creed states with such emphasis: **Credo in spiritum sanctum, dominum et vivificantem.** What is required is faith in the Holy Spirit, Lord and Life-giver. One cannot repeat the Creed without realizing that a complete and resolute denial is given to any satisfaction and complacency.

On all sides today we hear questioning about the Christian faith. We feel the mistrust of the Church as an institution. We are aware that many are deeply disillusioned by the weakness of her proclamation. But in the face of our many difficulties we must say with emphasis: I believe in the Holy Spirit, giver of life!

Unless we are completely blind, we know the strength of the difficulties which face us. But faith in the Holy Spirit means that we remember not to surrender to human failure, not even our own. A great hope shines above all our well known problems, above our theological perplexities, above the unsatisfactoriness of our human relationships. It is a hope which will prove adequate even in face of the new tasks confronting our generation.

We know that it should be clear to us that no Christian faith is adequate which has only personal salvation in view. We must always remember the world with its actual needs. But it is equally clear to us that no presentation of Christianity and no new sociological or socio-political scheme has promise, if it is not inspired by confidence that God rules.

Our confession of belief in the Holy Spirit in a day like this means: we won't give up; "we shall overcome"; we lift our eyes beyond the problems, with which we are not mature enough to cope, and also beyond the failures to which Christendom has succumbed again and again. Our confession opens the way to a real and fundamental renewal. There lies the efficacy and power of the Holy Spirit.

Such a faith knows something of the wonderful impulse of a constantly renewed spiritual life. The mighty wind of the Spirit is able to blow through the wide field of the whole Church, but also through each individual congregation. Then, indeed, each congregation will know that it is not simply a local administrative unit but a part of the great world-wide Christian community.

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Communicating the Gospel

MEDIA GETS THE WORD AROUND

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Available from the W.M.S. Book Room.

GLAD TIDINGS

JUNE-JULY 1971

1971-72 Mission Concern — "The New Generation in Africa" — pp. 20-21

COUNCIL NEWS — pp. 3-17

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Helen C. Young, B.A.

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COUNCIL NEWS

UNIQUE PRESENTATION ON MONDAY EVENING

The evening programs of the annual meeting were unique in their presentation of the "Message for the Seventies."

On the Monday evening, a dialogue based on a portion of J. B. Phillips' book **New Testament Christianity** (now out of print) delightfully and imaginatively told how angels might view the human scene, and in the process gave a refreshing picture of the whole core and essence of the Christian faith.

A glimpse of the "Changing World" was visually presented by means of a film showing scenes of people and places in a variety of circumstances, many of which revealed the very deep needs of people in today's world. It was followed by the hymn "Sing we of the Modern City."

"It seems to me, not only as a pastor of the Korean Church in Japan, but as a Christian, the Biblical Message of Salvation will never change though the context of the world will inevitably change," stated the voice of the Rev. Dr. In Ha Lee, General Secretary of the Korean Christian Church in Japan.

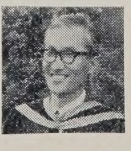
Dr. Lee's "Message for the Seventies" had been taped along with those of other Christian leaders for the evening's presentation.

Here is a portion of his message:

"New Testament affirmation is that Jesus Christ is The Lord of the world, through His judging and saving grace . . .

"Though we are living in the world and have 'come of age' we can only know Jesus Christ as our Lord through confession of our sins and repentance for them; through commitment to Jesus Christ by following Him. Thus we cannot ignore nor neglect the personal aspect of the Gospel . . . But, we cannot accept Salvation only on individual terms . . . The Biblical Message always relates those who have encountered Jesus Christ to the World.

"For instance, when we think of our sins, it is not something only within ourselves, but it involves the people of the world. The war and atrocities in Vietnam — the peoples and the nations are all involved in these human crimes — but people are very indifferent to this fact. Indifference is an expression of today's sins. Many oppressed peoples exist in the world — Korean and Chinese Minorities in Japan; black people in America; the people in the South African situation. Racism is a dominant crime today but people are slow and lazy in trying to overcome such problems. This laziness is also an expression of today's sins. These sins are interwoven in the structure of today's world. This is why the Christian must give special concern to social issues. When we look at the



Dr. Lee

prophets in the Old Testament, we note they are alert to the crimes of the people and the nations. They involved themselves through proclaiming the Word of God and took action in national and world affairs. The Christian Message directs the people to society as a whole because Jesus Christ is the Lord of the World. We as Christians cannot separate individual salvation and salvation for the world. Though there will be some who will not listen to Him, God's intention is for all the world . . . Freedom for service means our involvement in the world. Christ involved himself in the world as a suffering servant thus our living style must be a servant-image also. The Church must become the 'church for the world'.

He told of a challenge put before the members of the Kawasaki Korean Church when they realized they must open the church doors to the community in an effort to serve the people. A nursery school program for young working couples was the cry of the people in the immediate vicinity. The church responded by setting up a nursery in the sanctuary open to Japanese, as well as Koreans and children of any other nationality, race, religion or creed. It was not set up as a means of evangelism but simply as a service through the servant-image.

"Strangely enough," said Dr. Lee, "the community people have become interested in the Church. This illustrates what the MESSAGE is — the Power and Action of God's Grace working through the words and actions of His people. May we as the people of God proclaim this message of Jesus Christ throughout the World."

Mrs. Shanti R. Solomon* of the Church of North India said:

Mrs. Solomon

"From the beginning the Church has been commissioned to interpret the message of Salvation to the world. The Message has been the same throughout the ages, only the approach has changed from time to time. A church can be alive only when it accepts its Mission as a challenge.

"In the early 19th century it was the Church in the West that was very much alive. It accepted the challenge to interpret the MESSAGE to the people of the East. You met this challenge with a united force. Your missionaries, who came to India in those days, 'lived in Christ'. Through their selfless service of love the Message became real, and many accepted Jesus as their Lord and Saviour. Thus the foundation of the Church in India was laid.

"Then the challenge became a responsibility of the Church in the West to help this new Church to grow and develop. Hence the Church in the West assumed the role of the **Mother Church** and did it well . . .

"With the independence of India in 1947 great changes began to take place in the country. We began to see things in a new perspective. Struggle for identity became a priority. We were not only striving for our recognition as a nation, but also within the nation as communities having various faiths.

"For the first time the Indian Church became aware of its challenge. The Christian Community had to find its place along with the other religious communities in the country. We had to prove to our Indian brethren that the Church in India was truly Indian and not foreign.

---

* Associate Secretary of East Asian Christian Council with responsibility for Women's Work; and Vice-President, World Alliance of Reformed Churches.

"I must congratulate the **Mother Church** for being alert in grasping the urgency of the situation. You quickly changed your role from that of the **Mother Church** to that of the **Sister Church**. The administrative responsibilities shifted from missionaries to the nationals . . .

"Today the Indian Church faces the great challenge of interpreting the Message in our secular society, where economic development has the top priority. In this fast changing society we need your help in interpreting the Message to the poverty stricken, confused and developing society in India. More avenues of service are opened to the Church now than ever before. If the political conditions permit, the missionaries can still make a great contribution, but of course in an entirely new way.

"For us Church Union is a must to meet the challenge. The Church of South India was the first to take this daring step. Then last November six denominations in the North united as the Church of North India. This is only the beginning, ultimately we aim to have only one strong Church in India. This compels the Church in the West to assume yet another new role — the role of Mother-in-law. As a Mother-in-law has to be concerned about the whole family you have to be concerned about the whole Church into which your daughter Church has gone.

"Church Union also creates a new relationship between the older and the younger churches. It brings us both on to an equal footing. Now we are members of the same household, engaged in carrying out the Mission of the Church Universal. This is the ecumenical movement.

"So now the challenge is before both of us — the younger and older Churches. Together let us meet the challenge and thank God for having a share in interpreting this Message to the world in our time."

From Taiwan, the Rev. Lien-min Cheng, minister of East Gate Presbyterian Church in Taipei, said this in his message:

"Only Our Lord Jesus Christ can change our lives.

"We are living in an age of great advancement and achievement . . . Man's basic problem, however, has not yet been solved, because man's heart has not improved. Human relationships among individuals and among nations have not been advancing. What Jesus said two thousand years ago is still the same today: 'For from the inside, from a man's heart, come the evil ideas which lead him to do immoral things, to rob, kill, commit adultery, covet, and do all sorts of evil things; deceit, indecency, jealousy, slander, pride and folly.' (Mark 7: 21, 22, in Today's English Version.)

"Only our Lord Jesus Christ can give real meaning in our life. He can change our self-centred character to a new being who loves God and loves others. Through his sacrificial love, he can lead us from bondage to freedom, from darkness to light, and from hate to love.

"Christians everywhere should bear witness to this message through their own changed lives. 'For none of us lives for himself only, none of us dies for himself only; if we live, it is for the Lord that we live, and if we die, it is for the Lord that we die'." (Romans 14: 7, 8 T.E.V.)

Council delegates were also pleased to hear the voice again of Mrs. Grace Kay Tsai, former secretary of the Women's Committee, The Presbyterian Church in Taiwan.

Mrs. Tsai said:

"The central message must be, as always, the Lord Jesus Christ in whom alone we have security, hope and love.

"We are living in a changing world. The advances in technology, medicine and general knowledge, the changing sense of values; the ever varying international relations, all of these are profoundly affecting the life of people in Taiwan.

"With these changes all around, change has also been taking place within the Christian Church. She has been trying to utilize every possible method to walk and work and serve the glory of God in a more effective way . . . As we struggle to accommodate our witness to the changes, within and without, we are often faced with discouragement and uncertainty.

"One way in which we in Taiwan are trying to come to terms with the new situation around us is that of small group Bible study in which we seek to come to a better understanding of our faith, ourselves, and the world in which we live.

"Each Christian is a nucleus of the Church and it is essential for all of us together to seek to become a new being in Jesus Christ who has loved us so much as to give His life in order to set us free from our bondage that we may live a new life for Him. As His disciples discovered first the empty tomb and then the risen Christ, so must we by the power of His resurrection, find the more abundant life and live life to the fullest for His glory.

"Through the years His promise to be with us to the end of the world has never failed. It is our privilege then to live with Him, to be a new being in Him, and to invite others to share with us this life in Him.

"Changes take place all around us, some of them frightening, others promising, but still the call to the Christian is to live in Christ, to witness to what this means in his daily life, and to call upon his brethren also to walk with Christ. Because we are servants of Christ in this world which is ultimately His, we must also endeavour to work with Him and with other men in building together a better world of justice and peace for all. This we will do in the confidence that He who has called us will accomplish His purpose for this world."

Miss Ella George of Nigeria who is studying at Ewart College read a message from the Rev. Nwachuku Eme, Clerk of Synod, Presbyterian Church of Nigeria. We print here a portion of Mr. Eme's message:

"Everywhere the Gospel message has been preached, there have been noticeable changes in the relationship of people one to another; pride and selfishness have tended to yield place to humility and selflessness, the feeling of so-long-as-I-am-on-top, anything can happen, is gradually giving way to the feeling that we are our brother's keeper. The world is fast realizing that, as St. Paul advised in 1 Corinthians 10 v. 24, we must not seek our own but each his neighbour's good.

"Help from various countries and nations pour quickly into any disaster area of the world; arrangements are made between various countries for exchange of knowledge and services. These tend to raise man's hope that the Kingdom of the world may yet become that Kingdom of our Lord. With more nations, men and women, practising the Christian religion, nations regarding the other nations as inhabited by their brothers and neighbours, the world tends to be one in Christ Jesus and thus usher the rule of God and his Christ on earth.

"The Christian life is a life of active engagement in a struggle to change the structures of society. Christians must seek to find their commitment to Jesus, or retreat to an unworldly situation in which they are of little use to their fellow Christians or to their Lord. Many people in the undeveloped parts of the world need food, shelter, education, medical care and dignity as individuals. The prosperous nations of the world, especially the two mightiest nations, should change the situations. They should not squander their resources only on a space programme, but on resources of technique to end hunger, and on committing themselves to saving the oppressed. There are many opportunities of useful service. Christian men and women should be going out to serve in any way open to them — teaching in schools, serving as medical officers, preaching and teaching the Gospel, and working among the youth. Those who cannot go, can send something of their substance."

Mr. Eme

Miss Elspeth Rambali of Guyana, presently working in Toronto, read the message from the Rev. David Deebrah, Clerk of Presbytery of the Guyana Presbyterian Church.

He said "If our message is to be effective today, we as Christians must return to the Lord Jesus Christ in full and complete obedience, then I am sure that the Spiritual motivation, which is of primary importance to proclaiming the message will come, for how can we be witnesses today unless we have obeyed the command to, 'be filled with the Holy Spirit.' Acts 1:8 is an imperative for all disciples of every age.

"Men, society and nations have been freed, they are rejecting the bonds of the past in the process of striving for freedom . . .

"The first essential in a message for today's world is the fact of GOD. We should proclaim that HE IS and make men know that this world and everything in it depend upon HIM and HE is the very reason for their being. That HE is not a GOD who is far away, but HE is in this world and is working in this world to bring about HIS purposes. That this good GOD is willing to communicate HIMSELF to men, and that HE has done so in the case of Christians, so that through them HIS goodness may be expressed to others in the world. To proclaim this good news it must be through personal contacts and relationships to others. If we love goodness and beauty and truth, then people with whom we come into contact must see these qualities in us. It is only in this way we can make them understand the kind of GOD we believe in.

"Today's man thinks that he is self-sufficient. We should try our best to make him understand that he was made by GOD, and for this reason he should know that he is finite and limited. But he should also understand clearly that he was made in the image of GOD and because of this he is able to relate himself to GOD. Because of technological developments, man thinks himself equal with GOD and because of this he is a sinner. He uses his potentialities for his own ends and this separates him from God. DO we not have to let him know that he is not only a body, but a body with a soul? . . . Man today needs food, clothing, homes, a good society, his democratic rights, better education, but we must ever remind him that with all these things he will still be dissatisfied — unless he seeks first the Kingdom of GOD and HIS righteousness.

"We must also base our message on the fact, that GOD was in CHRIST reconciling the world unto HIMSELF. What does this mean for the Christian? GOD took our form and nature, he came as man to us, HE suffered and died and rose again. In this one person, Jesus Christ, GOD did everything for man. But when Jesus died and rose again, this was not the end of GOD'S action in this world. HE left people to carry on where HE left off. HE called HIS Church together, gave then the gospel of reconciliation, made them ambassadors and gave them power to proclaim man's redemption. The body of Christ, The Church, has to carry on, where GOD in JESUS CHRIST left off. If Christ has been born in us, then we can say we have experienced the Incarnation of God within us. If we believe that He died for us, then we have received atonement. The Incarnation and the Atonement has come to us, it is within us. We have to reveal this to others who have not yet had this experience. I would put it this way. 'God was in Christ reconciling the world unto Himself.' NOW 'God is in Christians reconciling the world unto Himself.' DO we believe this? Then the process of reconciliation must go on. But we do it not as individuals, because thus, we are weaklings, but as the Body of Christ and in social terms. We have not been saved by anything within us, but by the power that comes to us from outside. We have to make others understand this quite clearly. Christians are placed in this world, a 'secular' world as we may call it, a world in which man is using everything for his own ends, thus destroying himself. The Christian Church, the Body of Christ, I think is the most powerful organism in this world and it can do for man what no secular society can do for him — to point to them the way of redemption from frustration and from sin.

"The world is important, but man must know that it is not all that matters. It is here that he has to mould his destiny. He has to prepare himself here and now, to be partakers of what GOD has to offer later. He may reject all that is for his own good and lose God — that is, to lose everything. Must we not make it clear to man that he has a body as well as a spirit. That he has to satisfy both. He cannot live for his body and fail to notice his spirit and vice versa. Christians belong to the Church, but they also belong to the world, so they must bring to bear on society the values that are quite different from what are commonly accepted by their fellow citizens. The Christian's point of view may not be accepted, but he must get along with those who oppose them. The Christian cannot escape this world, he has to make a living in this world. He has to do his very best in every situation, to guide, to warn and to restore.

"In our day it may not be possible to bring in the Kingdom of God, but we can at least try."

WORSHIP LED BY IRENE DICKSON

The worship was led each morning by Miss Irene Dickson, Lecturer in Biblical Studies at Ewart College. Based on the theme "I am the light of the world" Miss Dickson chose as the emphasis each day: (1) The one who is the light — Jesus Christ Himself; (2) The light of Jesus Christ still shines in the world; (3) The Christian is called to recognize that light, to reflect it, and to let it shine before all men, so that he may give glory to the Father; and (4) The comfort of the gospel is that the light still shines in the darkness — nothing can separate us from the love of God in Jesus Christ.

Ed. Note — Miss Dickson will be preparing the Thankoffering service for the October Glad Tidings.

SUPPLY

In presenting the report of the Supply Department, Mrs. Wm. Fitzsimons, Secretary, invited several people to answer the question "What does Supply do?"

Mrs. Bradley, who recently retired as hospital visitor in Winnipeg, told of the interest, and assistance given by groups in contributing small gifts for people in hospitals and nursing homes, and how much this was appreciated over the years.

Mrs. Newstead told of one way Supply money was raised in her congregation. Permission was granted by the session to have a retiring offering one Sunday. A list of ways the money is used was inserted in the church calendar for that day and $105 was received.

It was pointed out that in some areas workers have asked that instead of bales, materials be sent for the people to make up themselves.

Pauline Brown said the Supply Fund buys food, fuel and other supplies for the schools and hostels in India, including the Abey Home for children. $4,000 is allocated from Supply for food and fuel for the hostels. She expressed appreciation for the milk powder sent by a few groups.

One suggestion made was that definite projects within the Supply Fund be given to groups to provide added incentive to meet the needs.

Mrs. C. D. Henderson, Supply Secretary for Hamilton and London Synodical, displayed posters which she had made, explaining through pictures the various ways in which the Supply Fund is used.

In concluding her report, Mrs. Fitzsimons read the following:

"I have more than I can wear
Their feet and hands and head are bare
I have more than I can eat
They die with hunger in the street
My life knows love of noble souls
Their hearts are thirsty empty bowls
I worship Jesus Christ the Risen Lord
But they have never heard His Word
These things let me remember when
Cries of the needy rise again."

Author Unknown.

GIFT SUBSCRIPTIONS TO GLAD TIDINGS

It was pointed out that gift subscriptions to the Glad Tidings should be clearly marked "Gift" and indicate the name and address of both the donor and recipient. The donor will then receive a notice well in advance so she may renew the gift subscription and thus prevent a notice of renewal card from being sent out to the subscriber.

CHANGING MISSION PORTRAYED AT EVENING MEETINGS

Although the message has been the same, the methods used to communicate that message have undergone many changes since the WMS of the 1880s. Through scenes from meetings of WMS officers in the 1880s, the early 1900s, 1950s and today, it was made very evident that there has been nothing static about the ways the Women's Missionary Society, WD, has carried on its mission task. Always it has sought to adapt to the needs of the day.

Study Emphases

We heard ladies of the 1880s discussing how they could improve on getting information out to local groups, and as a result began to print "Letter Leaflets" for 12c per year per subscriber. Formerly they had been copying letters from the mission fields by hand and mailing them out.

In the study materials the emphasis has changed from looking at what other people are doing in mission to looking at how we are doing or should be doing. When we studied "Christ and the Faiths of Men" we found that mission can be an integral part of living. As we meet more people of other faiths today both in our own land and while travelling in other lands, we ask ourselves "How is Christ related to men of other faiths?" This past year there was a variety of materials but all on the theme of "Getting the Word Around" and this too is a very important concern for our day. The Study of Africa too will involve much choice of materials and help members to carry out the mission of the Church.

Evangelism and Educational Work

Miss Margaret Ramsay told of the evangelistic work she did when she was a missionary in Formosa in the 30's. She worked with the Formosan women on an individual basis. Her work was planned by the Mission Council, which was the group of Canadian missionaries working in that country. This was the situation in all mission fields at that time.

As Pauline Brown, Eleanor Knott and Dorothy Bulmer talked with Miss Ramsay, it was shown that today the national church does the planning and the missionary is given a task by that body.

When Pauline was asked by Miss Whale: "Are you an evangelist, Pauline?", she replied: "There are those who would say 'No', but we say we are. Today it is not the missionaries' job to preach in the villages. That is done by the national Church leaders. But we are members of the Church of North India, and in whatever we are doing, whether it be as a nurse, as a teacher, or whatever, we are evangelists, proclaiming God's Word."

Miss Bulmer said that when she went to Nigeria there were many very active laymen in the Church. The invitation to return to Nigeria has come from the Church in Nigeria and they will decide where she will go and what she will do.

Eleanor Knott said the aim of the Helen MacDonald School is the same as it always was: "to lead girls to a knowledge of Christ and to train them to take their place in the life of India." She said the main thrust of evangelism is in the hostel program. A kind of team ministry has developed between the Indian teachers and the missionaries. Over the years as girls graduated, staff was trained and they began to take responsibility for the teaching program, and then the governing program. "We have an Indian principal and we are looking for an Indian manager. The Indian staff do most of the teaching," said Miss Knott. She referred to the various types of teacher training: (1) teacher training schools in India; (2) in service training in the school; and (3) training abroad such as S. K. Singh's study in Canada.

Miss Whale pointed out that the future of maintaining Christian schools in India is very much a question. She said as long as God allows us to carry on in these countries, we ought to stay, but the pattern of development is that gradually the government will take over the educational system, and the Christian teacher will probably go into university situations where his or her Christian witness will be through the way he or she teaches. She referred to Miss Joan Gowland* who accepted a position with CUSO to teach at a university in Nigeria.

Church Extension

Margaret Balderston and Agnes Gollan told of their involvement in church extension developments in the Tri-Church in Willowdale, in Flemington Park and in Bramalea. They are deeply involved in the Christian educational work in these areas and Miss Balderston has shared in developing a curriculum for the Tri-Church.

Inner City

From 1927 to today there has been inner-city work but the need in this area has increased rapidly in recent years. Tyndale House in Montreal, Queen East and Evangel Hall in Toronto, and Flora House in Winnipeg are all different types of inner city work and all provide an opportunity to reach out to people in their need.

Charlotte Stuart** spoke of the team ministry which is being planned for Queen East Church. They will soon have two ministers and Miss Stuart and the congregation of people will make up the rest of the team. Working together they will not only seek to find out what God is calling them to do but they will also build each other up in the faith.

Miss Avison said their building at Evangel Hall is small but the congregation is wide for it extends to all involved in giving prayer support for the work there. Part of the task at the "Hall" is to help build up the trust of the people in the Church of Jesus Christ because people who have been away from the church for a long time are skeptical about our reasons for wanting them.

Hospital Visitors

Mrs. G. W. Bradley, who retired after 20 years as a hospital visitor in Winnipeg, said "The main purpose in hospital visiting is to present a word of cheer and comfort and encouragement to those in hospitals and to point and direct their minds to the Great Physician."

Miss Lillian Reay who works with senior citizens said that most residents of nursing homes are there for a long period of time and she feels the best contribution she can make is to help the elderly person feel more like a person and less like a number. Miss Reay visits in seventeen homes in Toronto, most of which have about 350 residents, although some are smaller and one has 500 residents. She said there are two key words important in the senior citizen visitation: (1) involvement — getting the ladies of church groups involved;

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* Miss Gowland will be writing about her work in Nigeria in the next issue of Glad Tidings.

**See article in Glad Tidings May '71.

and (2) participation — getting the senior citizens to participate in activities.

She captured the interest of the delegates by her enthusiasm in telling of her work and displaying samples of slippers and sun hats which some of the senior citizens have made.

Children's Work

Miss Mabel Booth told of the developments in Children's Work which have taken place since the early days of the Mission Band.

Today there are many activities for children in the schools and outside of it. It is important that the needs be determined and programs evaluated in any church-related programs for children.

Institutional Work in Canada

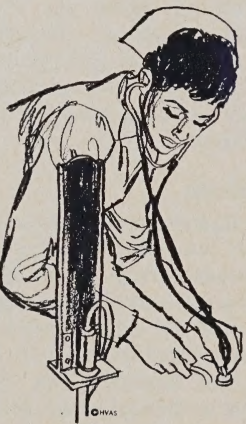
In the early 1900s there were boarding schools for Indian children. These later became residential schools and then were taken over by the government. Now there is a need for homes for boys away from home so we have the Prince Albert Fellowship House and the Winnipeg Fellowship House.

Medical Work Overseas

"Bessie MacMurchy showed a great vision in realizing the need in the villages for mobile clinics as long ago as 1950," said Pauline Brown. This has answered a great need in India and it is recognized by the Indian people so that those involved in it today are being consulted by many leaders in community health programs.

Miss Brown went to India in 1952 and went with the units the next year. She said the aim is "The salvation of the whole man through medical work." They went only to the villages where no other medical help was available, and only in response to an invitation from the headman of the village. They always went on the same day of the week at the same time to a particular village so the people would know when to expect them.

Formerly missionaries initiated the work, planned it, and carried it out, and they were responsible to Mission Council. Now the Administrative Council for Christian Institutions is responsible for conducting the work and the nationals are taking over more and more of the responsible jobs. Miss Suzanna Tezlo is in charge in Mendha.



In January 1971 a survey team of the Christian Medical Commission of the World Council of Churches consulted with those involved in the Christian Rural Health Service, and as a result they are making some changes in order to use to the best advantage the personnel and funds available. Some clinics have been closed as it is now possible for the people in the area to get to hospitals, and a model project is being started in the Mendha area.

Miss Brown said the nationals in the Bhil field are very concerned that the relationship which they have shared with the Canadian Church remain as strong as it has been. She added "Not a Sunday goes by in the church in Amkhut that the people in Canada are not remembered in prayer."

Overseas Appointments

The church agency abroad now asks for help and the Overseas Personnel Committee considers the requests from churches and other organizations abroad.

The orientation period has become a very important time for those appointed to work in other lands. It not only provides study in linguistics and in the culture of the country, but it also calls upon the individual to examine himself or herself as to whether the desire to go is truly God's call. The task to which the person is going may be in a non-Christian situation and the Christian faith can only be proclaimed through the profession and life of the individual. It is the task of the Personnel Committee to keep in close touch with these workers and their families.

From overseas we hear "We want missionaries and we want them to be missionaries," said Miss Whale. We need to be faithful in prayer and seek understanding and guidance in finding and supporting personnel for overseas work.

REPORTS TO COUNCIL ON INTEGRATION OF MISSION WORK

By the time this issue of Glad Tidings arrives in your home the General Assembly will have met and made a decision regarding the question of the Integration of Overseas and Home Mission Work of the Women's Missionary Society, W.D., and the Board of Missions of the Presbyterian Church in Canada. We shall be reporting on that action in the August-September issue. All we can do here is tell you what happened at the Annual Council Meeting, May 10-14.

KEEFER

The report of the Reassessment Committee, or the Committee on Structure, was presented by Mrs. H. Keefer. Here is her report in abbreviated form:

The task conferred upon us was to see how our work and that of the General Board of Missions might be integrated. Much of the administration of our work abroad was already integrated and requires only the final decision of the General Assembly regarding the Board of World Mission, to put it into full action.

So far, little has been done in the matter of further integrating our Organization Department, which for many years has worked in close co-operation with the Board of Christian Education. Among the duties of this department is the responsibility for education and information. It is expected that these matters will continue to be the responsibility of the women's organization, as in the past, and now, much of this work is done by the staff of The Women's Missionary Society (W.D.).

We are not the only organization which is undergoing change. Many of you are aware that this has been going on within your own congregations, as programmes are conducted which are expected to lead to strengthening the local Church. In some ways, we of this Society have been pioneers in this work, as it was in an honest endeavour to strengthen our work and to do it more efficiently, which made the 1966 Council take the step which has brought us to this point today. Certainly, the 1967 General Assembly, by approving what has come to be known as Overture 10, took similar steps, in which the WMS (W.D.) participated to no small degree.

The Secretary of the Organization and Planning Committee was present at two of our meetings, when we had the opportunity of discussing items which at that time brought concern. Always, our differences were resolved, which leads one to hope and expect that no insurmountable obstacle will prevent our unification when the time comes.

Now, as it is plain to see, in any form of restructuring, there are many problems and many adjustments. Your committee has faced these things at every meeting, and we shall try to share with you some of the findings.

This committee, at the present time, has no direct communication with General Assembly. Until now, we must take our suggestions to the Integration Committee, which, after study, may present them on our behalf to the Assembly.

The question of restructuring staff will not be completed until after the 1972 Assembly, although suggestions have been made indicating that members of our executive staff would be in executive positions on the Board of World Mission. It is felt that first, the new structure be developed, at which time, a clear analysis of the job would be made and then the appointment of the most suitable person would be determined.

Another concern is the number of women who might represent us on the Board of World Mission. Despite many hopes, it is not realistic to expect that we would have 50% representation. After all, we through the Society, would not be providing 50% of the total amount of the budget. Of course, we are aware that all of us, as women of the Church contribute towards the budget, and there is no reason to suppose that some women, apart from the representatives of the Society, might not be included in the Board of World Mission. As we have previously indicated in this report, we still do not know the total membership of this new board, but it has been suggested that we might prepare a list of eight or ten names from which list appointments would be made, in relation to the total number of the Board. This list will be presented to the Assembly's Committee to Strike Standing Committees. In relation to this, your committee has a few suggestions to make.

We consider it imperative that all of our representatives to the Board of World Mission be, or become members of Council Executive, who will be prepared to carry out all the responsibilities of both the Board of World Mission and Council Executive. The list we have prepared contains the names of many present members of the WMS Committee on Structure. It will be readily understood that these first representatives must have a good working knowledge of the proposed integration, and be thoroughly familiar with the background. This year, the representatives to the Board of World Mission have been named by this Committee, but in future the names will be submitted to Council by the Nominating Committee. The names are as follows: The President of the Society; Chairman, WMS Committee on Structure; Miss E. L. McClelland, Mrs. A. G. Thompson, Mrs. J. A. Newstead; Mrs. W. E. McCutcheon; Miss Olive Grant; Miss Doris Blaise.

We realize that there will be many changes within the new framework. For instance, National and Overseas Committees would no longer be necessary.

If, or when the Board of World Mission is formed, the Constitution of this

Society will have to be changed, as will also the date of the Council Meeting. Many important adjustments regarding staff, etc. are in the process of being developed, so that the formation of a Board of World Mission will not find us unprepared. It had been suggested that the new Board might be arranged in four compartments — Overseas, National, Finance and Personnel.

1. It is also suggested that the present National Staff of the General Board of Missions and the Women's Missionary Society (W.D.) become the national staff of the Board of World Mission in 1971.
2. that present appointees of the WMS (W.D.) doing educational work in Canada remain under the direction of the WMS (W.D.) for the present.
3. that workers continuing in the area of Christian Education will be under the Organization Department.
4. As AGREED at Council last year, Council will decide each year the amount of money which it is prepared to give towards the support of the work which will be administered by the Board of World Mission.

At the present time, there will be little change in the normal routine of Synodicals and Presbyterials, and perhaps no change at all, as far as this report is concerned, at the local level.

All of these things of which we have spoken are yet to be approved by General Assembly . . . if approval is given, and the Board of World Mission becomes a fact, then it will be up to us as women who have undertaken a much greater responsibility to create a Society which will measure up to and meet the expanding needs of the work to which we are committed.

This, then, is where our Synodicals and Presbyterials must spring into action. This will be the time to develop a pattern of leadership, vital and alert which will help to revitalize the groups for which they are responsible. Some Presbyterials and at least one Synodical, on hearing the story of re-assessment, decided to form their own re-assessment committee, and frankly and minutely examined each part of their procedure, re-evaluating their meetings and duties of officers. This is the time for action, and as leaders in this Society, it is our duty and privilege to share in it, if we would be worthy servants.

We are part of a great Church which is marching ahead with the times. As dedicated women we must be prepared to take our full share of responsibility, with the single purpose of strengthening our witness for Christ.

This is an exciting era in which to be living. Let's live in it, remembering the past and our great heritage, but going on into the future with courage and confidence.

CARTER*

The Organization and Planning Committee of the Administrative Council has been working quietly at questions of organizational structure since the 60's. Following the 1968-69 Lamp Report, the

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*The Rev. R. P. Carter of the Organization and Planning Committee of the Administrative Council.

General Assembly took action to initiate study of national structure and ask courts of the Church to evaluate its work. Assembly approved certain recommendations whereby the Organization and Planning Committee was given special authority and a staff person and three to five years to accomplish certain things.

The intent of the Overture from the Atlantic Synod in 1967 and of the General Assembly in its 1970 decision to integrate mission work and structure was surely to strengthen and facilitate the mission enterprise by calling for a unified structure which would encourage a unified approach to the tasks facing the Missionary Agencies of the Assembly.

"We are not looking for a better structure as an end," said Mr. Carter, "we are seeking those organizational structures which will make us more effective as a Church."

The process of working out the proposals for the integration is a consultative one and Mr. Carter displayed charts of the steps through which this process has moved as documents were considered from the Integration Committee, the staff, and the Executive of the General Board of Missions. He pointed out that there could be further documents, for example, from the WMS, WD, Council and from the WMS, ED, prior to the report to the 1971 General Assembly.

There will still be a great deal of work to be done and the Women's Missionary Society, WD, will be involved through its representatives on the Board.

Following the reports of the Committee on Structure by Mrs. Keefer and of the Organization and Planning Committee by Mr. Carter, an opportunity was given for representatives from Synodicals to meet together and report back on any concerns or questions they had regarding the proposed plan of integration.

The main concerns brought out were that the WMS have adequate representation on the proposed new Board and that there be women on the administrative staff as well as in overseas and national fields. It was generally felt that we are being led by God in this move and if we go into it with faith and trust, fulfilling our duties as Christian women, that we will be sharing in a greater outreach and together will be able to more effectively carry out the mission of the Church.

COMMISSION APPOINTED TO ADVISE PRESIDENT

The three Directors and Miss Luzetta McClelland, Mrs. Glen Thompson and Mrs. Harold Keefer were appointed to be a commission to advise the President at the General Assembly.

FUNDS FOR 1972

It was agreed that if the proposed Board of World Mission is formed by the General Assembly 1971, permission be given to Council Executive to provide the Board of World Mission sufficient funds for 1972 to cover the cost of that part of the home and overseas work for which we are presently responsible and which will be administered by the Board of World Mission.

ANNUAL REPORT

Council agreed that the Minutes of the Annual Meeting of Council be printed in the official Annual Report rather than having them mimeographed.

This action was taken following consideration of a resolution from the Synodical of British Columbia which pointed out that the Annual Report is the only official means of informing the total membership of the Society of the work as a whole, and that this Report should provide the membership with an accurate account of the proceedings of the annual meeting of Council. The Minutes were mimeographed for the first time last year.

NEW EMPHASIS IN FRIENDSHIP & SERVICE

Friendship and service covers almost the whole mission of the Church, said Mrs. P. W. Murray, Secretary for that department.

The emphasis in the past has been on the poor, the needy, the unfortunate, but Mrs. Murray asked that we consider also those who have been church members but have left when they have not found the friendship and hope they wished to find there. What should our attitude be to these people, what should friendship mean?

In terms of "service", she said we have worked at a host of church-centred things in the past and considered it service, but now the emphasis is to "go out" and take God with you.

GLAD TIDINGS PROMOTION SECRETARY

Mrs. G. H. Peckover, Chairman of the Editorial Committee, in presenting the report of the Glad Tidings, told the delegates that the name "Glad Tidings Secretary" has been changed to "Glad Tidings Promotion Secretary" so that the "promotional" side of her task will receive proper emphasis.

SOME WANT EVERY MEMBER PLAN

Some delegates to the 1971 Council Meeting were very keen on establishing an Every Member Plan for the Glad Tidings. They plan to try it out in their own areas during this next year so we will be interested in hearing more about it.

BUZZ GROUPS EXCHANGE IDEAS

Six Buzz Groups of nine or ten delegates and members of Council Executive discussed questions on the purpose and ways of using the Glad Tidings individually and in groups, features of the magazine they like and/or dislike, and ways of promoting it in the local situation, and through presbyterials and synodicals.

A seventh Buzz group discussed ways in which the Annual Report can be used.

All groups shared their ideas with the total group. Some of these will be incorporated into promotional material.

- One group has small portions from the Annual Report inserted in the church bulletin each week and asks the congregation to pray for that part of the work that week.
- It was stressed that Presidents of groups should urge their group members to read the Annual Report.
- Some groups have quizzes on the Glad Tidings periodically. One group had a spelling bee type of quiz with one side competing with the other side.
- In her promotion, one Glad Tidings Secretary distributed copies of the beginning of one article in the magazine and then said "If you want to read the rest of the article you will find it on page ..... of the ..... issue of the Glad Tidings."

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- Christian literature presented its work with the various recipient countries portrayed by missionaries in the costumes of the countries.

EWART COLLEGE
Graduation 1971

1971 GRADUATES

CATHY GOSS

of Sydney, N.S., is a member of Bethel Church, Sydney. She will serve on the staff of the Woman's Missionary Society, E.D., as deaconess in the Presbytery of P.E.I.

HELEN OLIVER

of Sarnia, Ont., a member of St. Andrew's Church, Sarnia. She will serve on the staff of the Women's Missionary Society, W.D., as deaconess in the Presbytery of Hamilton.

LINDA WOOD

of Harvey Station, N.B., is a member of Knox Church, Harvey Station. She will serve on the staff of the Women's Missionary Society, W.D., as deaconess in the Presbytery of Red Deer.

The graduation service of Ewart College was held in Knox College Chapel on Thursday, April 29. The Rev. J. A. Thomson, M.Th., minister of

Knox Church, Bracebridge, was the guest speaker.

In his address entitled, "Quality Education to Build the Church," Mr. Thomson spoke of the need to lessen the gap that presently exists between teaching methods in secular education and those in the Church. Mr. Thomson warned the people assembled that unless the Church takes more seriously its task to educate, the time will soon come when the Church will be unable to speak with meaning regarding the issues of the day.

The Rev. D. T. Evans, D.D., past moderator and minister of Thornhill Presbyterian Church, conducted the service of worship. Ewart College Choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "Te Deum" (Malcolm Williamson) and "May I, A Pilgrim, Hope to Tread" (Shirley L. Brown). The choir also sang the response "Holy Spirit, Truth Divine" (G. F. Handel).

Three young women received the Graduation Diploma of Ewart College, Cathy Goss and Helen Oliver on the successful completion of the Three-Year Course, and Linda Wood on the successful completion of the Two-Year Course. Catherine received the General Proficiency Scholarship and the Jane Beatrice Gray Memorial Scholarship; Helen the Katherine A. Gray Prize; and Linda the General Proficiency Scholarship, the Muriel Jennings Gray Scholarship and the Leonie Pirch Award.

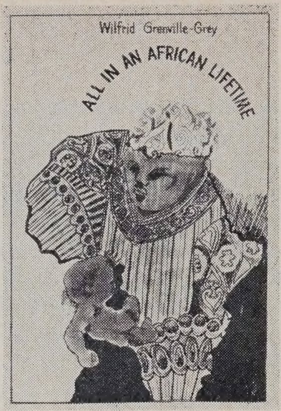
The Reverend J. K. English, B.A., B.D., Chairman of the Board of Ewart College, presided at the Graduation service. Mr. English spoke about the new programmes in operation in 1971, the admission of the first male student, and the enrolment of the first student in the combined course with Ryerson Polytechnical Institute.

Miss Margaret Webster, B.A., M.Ed., the Principal of Ewart College, spoke briefly of pictures that flashed through her mind as she remembered events during the year. Nineteen students were enrolled in courses during the 1970-71 session. In addition, there was one occasional student.

Other Awards Presented

General Proficiency Awards in the second year of the three-year diploma course were awarded to Brenda Moncrieff of Brownsbury, Quebec, and Patricia White of Paris, Ontario, and in the first year of this course to Janet Main of Kitchener, Ontario, and Charlotte Brown of Fingal, Ontario. In the first year of the three year degree-diploma course, the General Proficiency Award went to Margaret Stewart of Montreal. Other awards were the Alumnae Scholarship to Janet Main and Brenda Moncrieff; the Evelyn B. and Donald B. Cram Scholarship to Brenda Moncrieff; the Isabel Ross Memorial Scholarship to Margaret Stewart; the Jennie and Bell Hossack Memorial Scholarship to Charlotte Brown and Margaret MacLeod; and the Elizabeth Scott McKay Memorial Scholarship to Ferne Chatterson.

BEYOND
INDEPENDENCE



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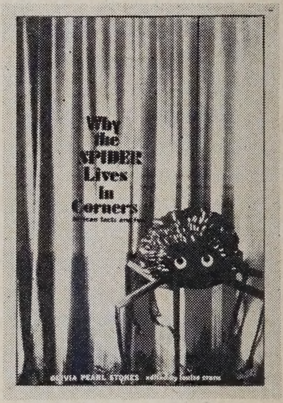

THE CONTINENT OF AFRICA

Africa covers an area of eleven million square miles. The population is estimated at over 300 millions, of which the Christian community numbers about 100 millions and is growing at about 5% per annum, the fastest of any continent.

Until the end of World War II, most of Africa formed part of the old colonial empires. When the World Council of Churches was established in 1948, the only independent states were Ethiopia, Liberia and Egypt. By 1971 the number had risen to 42.

During the period of colonial rule in Africa, the Christian churches, through missions, were in the vanguard of agencies to uplift Man in Africa. The importance of the educational, medical, and social services and the evangelical work built up by the missions should never be underestimated.

The churches are now having to re-examine their policies and programs in the light of changing conditions. New forms of service are opening up in several and challenging and exciting directions, such as leadership training, nation-building, economic and social development, and the development of industries in both urban and rural areas. Education and communications have become essential for the survival of the people and the nations.

In the past few years there has been a significant expansion in the requests for support of projects in Africa. The Christian Church now has a unique opportunity to rediscover its vocation as 'servant' of the African peoples.

— *from Intermedia Newsletter.*

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In recognition of this fact the Society has chosen to prepare materials for Adult, Youth and Children's

NCERN:

ation in AFRICA"

groups related to the concern "the New Generation in Africa."

THE ADULT PACKET ($2.00) prepared to help womens' groups study this important concern includes a book entitled BEYOND INDEPENDENCE: The face of New Africa. The author of this book, Donald M. Timkulu is a South African citizen and has served on the staff of the University of Waterloo here in Canada. He served for three years as General Secretary of the All African Conference of Churches and therefore is competent to speak about the Christian Church in Africa. Also included in the packet are three session outlines which deal with concerns described in the book such as The Impact of Change on the Economy and the political climate of Africa. Problems and Opportunities related to Education and Population and Change and the Church. These session outlines include a variety of methods for presenting the material as well as worship suggestions.

ALL IN AN AFRICAN LIFETIME by Wilfred Grenville-Gray is the resource book in the packet for Teenage Groups. The book follows the pattern of Shakespeare's "Seven Ages of Man". To illustrate the various "Ages" the author has collected writings by Africans which describe the life of Children, Students, Lovers, Travellers, Soldiers, Businessmen and Senior Citizens of Africa. To assist groups in using the resource book, a guide for each article, including a Bible Study has been prepared by Miss Pat Hanna*, recently appointed by the General Board of Missions as Missionary for Overseas Students and Laymen Abroad. The guide stresses the importance of groups choosing the sections of the book they wish to study and not attempting to use the whole as some sections are suitable for Intermediates while others would be better suited for Seniors. The packet will also contain a Resource List, Guidelines for an Affiliation Service and an Offering Project. Teenagers will find that there is a wealth of resource material available on Africa and will need to choose carefully what will be of most interest to each group.

The mission study packet for COC and Explorers will include a COURSE FOR PRIMARY AND JUNIOR boys and girls called NEARLY HOME. The purpose is to help boys and girls to become acquainted with boys and girls from Africa. The course centres on Angola, Nigeria, Ghana, Congo and Zambia. The stories and activities suggested in this course are supplemented by a Resource Book, WHY THE SPIDER LIVES IN CORNERS. The packet will also include a set of ten pictures from Africa.

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*see page 30.

Church Education for a New Age

by A. E. BAILEY

Senior Educational Consultant, Board of Christian Education

How does the church undertake Christian Education in a rapidly changing society and in a church whose patterns of life and action are in a state of flux? This is a pressing question for all who are concerned with the growth in grace of persons of all ages for responsible Christian living.

THE WAY IT WAS

Not so long ago we lived in a fairly static society. People grew up, worked and died in the same community in which they were born. The community had many characteristics in common. The pattern of thinking, the frame of reference within which life was lived and ideas were interpreted, the way in which society was understood; these were fairly well structured. The processes of education were controlled within an institutional framework.

Within this kind of community people had specific religious affiliations. Churches were clearly denominational in character. Special programs could be developed nationally for various age group levels which were appropriate to most situations throughout the country.

THE WAY IT IS

Now society is mobile. People move frequently from town to town and from country to city and from one country to another. People in cities represent a great variety of cultural and social patterns and hold to a great variety of beliefs and practices. There is a multiplicity of ways of looking at life. While there is a core of "guided" education which is institutionalized, much of today's education is informal and spontaneous through the mass media. A whole year's history course can be experienced with tremendous impact during one evening of film or drama on television.

In this context basic religious identification and affiliation is shifting. Persons move from congregation to congregation and persons from many denominational backgrounds may be found together in any one congregation. In the same congregation one would also find great varieties of religious background and levels of maturity in

Christian growth and outlook.

There are regional differences in social patterns of thinking and acting. There are theological differences in different areas of the church's life and within each area and congregation. There are individual differences in the situations within which each congregation is called to minister.

It is obvious that no programs or resources developed nationally would be useful in any large percentage of congregations or particular situations.

LOCAL RESPONSIBILITY

How then should the church undertake Christian Education? Responsibility for church education has always rested upon the Session of each congregation, with Women's Missionary groups taking special responsibility for education in the Christian mission. But previously Sessions could depend on national programs and resources to meet their needs. Perhaps because of this many gave little heed to the needs, and the church education program has often lacked the support it requires. Now it is obvious that more responsibility must be undertaken locally and regionally if the job is to be done with any integrity and effectiveness.

Each Session must ask what it hopes to achieve through church education. To answer this several other questions must be answered. Why do we exist as a congregation? What are our personal and congregational needs? What are our personal and congregational opportunities and responsibilities for Christian witness in word and deed? What educational processes will help us grow so that our needs will be met and we will be equipped for undertaking the tasks and responsibilities to which God has called us? Such questions require an understanding of the nature and challenges of the community as well as the nature of our Biblical faith. But with such information a congregation can establish some realistic educational goals and develop educational programs for achieving them. A wide range of resources are available to serve such programs once the need has been established.

SHARED RESPONSIBILITY

What is the function of a national Board of Christian Education in such a fluid situation? Working through Synods, Presbyteries and congregations, a national board should support and assist God's people through educational procedures, in their listening to, studying and responding to the Gospel; in their proclaiming, teaching and living the Gospel; and in their undertaking the specific forms of mission to which they are called. This task they share with the Organization Department of the W.M.S. (W.D.). In the context of contemporary life, fulfilling this function has required changes in the Board structure and manner of functioning. The 96th General Assembly in June 1970 approved of these changes. There are no longer secretaries related to particular programs or age group areas. Instead, there are now consultants related to specific areas of functioning.

PLANNING

With Congregations, Presbyteries and Synods now called upon to exercise skills of planning formerly provided largely at the national level, basic support and training are required. Dr. Albert E. Bailey, Senior Educational Consultant, has this responsibility.

LEADERSHIP DEVELOPMENT

Whatever plans are developed, skilled leaders and teachers are required to carry them out. Miss Helen Tetley is Consultant in Leadership Development. Miss Mabel Booth, Consultant in Elementary Education, and Miss May Nutt, W.M.S. (W.D.), Secretary for Adult Work, also focus much of their effort here.

PROGRAMMING

Established "programs" such as C.O.C., Explorers, C.G.I.T., Sigma-C, and Sunday Church School are being used effectively in some congregations. Others are finding that more flexible, short-termed, specially designed programs are more effective. Whether "established" or new, such programs are best designed and carried out where the skills of planning and leadership have been developed and exercised by deeply committed disciples. National staff and regional secretaries direct their efforts primarily to the development of these skills.

RESOURCES

To meet the flexible and varied demands of the above approach requires a wide spectrum of resources and some guidance for selecting among them. The Board of Christian Education and the W.M.S. (W.D.) share in the co-ordinating committee on Adult Education which produces the annual *Planning Guide* for adult study. This provides a key to a wealth of resources. Even more extensive is the Board's *Catalogue of Resources for Ministry with Youth.* For grades 1-6 the General Assembly has recommended four sets of curriculum resources for Sunday Church Schools, with C.O.C., Explorers, Cubs, Brownies and Life Boys approved for mid-week.

To assist national staff, especially in cataloguing resources for adults and youth, Mr. Don Powell is Executive Assistant for the Board of Christian Education. He is thus related to the W.M.S. (W.D.) in their continuing preparation of materials for mission study, especially through the Girls' Work Committee.

DECENTRALIZATION

The appointment of Mr. Powell as Executive Assistant frees the consultants from some of the administrative responsibility, enabling them to spend more time in the field relating to congregations, clusters of congregations and church courts in support of church education. This is in keeping with the principle of decentralization of resources in order to enable responsibility to be undertaken more effectively at the local level.

In addition to making personnel available, the number of national staff has been reduced in order to provide funds through Synod Committees of Christian Education for meeting specific needs and undertaking particular projects within synods. Emphasis has been upon the development of leadership potential through the training of key people as educational resource persons within the synod, the development of workshops and observation practice schools, and seeking to provide part-time consultants to work with congregations in their immediate situation giving assistance in particular areas of need.

If it isn't done in the congregation it isn't done. Congregations must accept their responsibility *and* ask for whatever help they need to give worthy response to God's calling.

A CRITICAL CHALLENGE

To provide more effective support for congregations, the General Assembly has directed that the services of various boards and committees serving congregations be integrated. The Organization and Planning Committee is suggesting a Board of Congregational Life and Mission. Within such a Board there would no doubt be an education unit or units to facilitate planning, develop leadership potential and teacher competence and recommend appropriate resources. To these processes the present units of the Board of Christian Education and the W.M.S. (W.D.) Organization Department would be related in some way.

Whatever form this takes, it is urgent that in our congregations we face God's call to mission — where we are — in the light of our world mission. The most fruitful role the women of the W.M.S. could play might well be the forcing of this concern upon sessions, upon congregational Every Member Visitation committees, upon annual meetings. Educational needs can only be assessed and met in the light of the congregation's purpose in mission. Then through the Women's Missionary Society, educational resource persons such as regional secretaries could be provided in sufficient numbers, and related to area clusters in such a way as to provide the support needed for this kind of "education for mission."

The challenges we face are no passing fads. Our society is undergoing radical change. The church has a responsibility to ensure that its educational procedures prepare its people to implement the will of Christ amid such change. Our continuing and growing co-operation is critical in this task.

DEDICATION

Presbyterian Fellowship House Winnipeg

On Friday evening, April 16, 1971, some 130 people gathered in Presbyterian Fellowship House, Winnipeg, for a Service of Dedication to mark the re-opening following an addition to the building. The service was conducted by the Presbytery, led by the Rev. Ivan Carroll of Selkirk. The guest speaker was Miss Giollo Kelly, Director of National Missions, W.M.S. (W.D.), introduced by Miss Joyce Dickson, President of Winnipeg Presbyterial. Alderman Alan C. Wade spoke on behalf of the Mayor of Winnipeg and Mrs. R. E. Leeson of Brandon brought greetings as President of Synodical.

Fellowship House first opened its doors in September 1960, "to provide a Christian environment and a wholesome recreational centre for young people of all races who come to Winnipeg to continue their studies or to find employment." It has served this purpose under three successive staff couples. The first residents were largely Canadian Indians, but with provision being increasingly made for them by the Department of Indian Affairs, the ministry of the House was directed for several years to young people from overseas countries who were studying in Winnipeg. At all times, however, when space permitted, transient residents were accommodated. In September, 1969, the House became home to teen-aged boys on probation, there being a tremendous need for such accommodation. The addition to the building was made that this work might be continued more effectively. Mr. L. W. DeWalt, Director of Juvenile Corrections, Winnipeg Family Courts, attended the Dedication Service, as well as other representatives from Probationary Services.

Open House was held following the Dedication and also on Saturday afternoon, April 17th. Arrangements were made by a Presbyterial Committee, headed by Mrs. Ernest Kirkpatrick, Past President of Presbyterial. Women from all the churches in the Winnipeg area assisted. Visitors came from as far as Brandon and Kenora. A happy time of fellowship was enjoyed during the two days, when over 200 people visited the House.

Mrs. Beattie, Mr. Beattie, Miss Joyce Dickson and Miss Kelly in the new living room.

NATIONAL STAFF NEWS

Mr. and Mrs. Hartley

It was with sincere regret that we accepted the resignation of Mr. and Mrs. Oluf Kristensen as house parents of the Presbyterian Fellowship House in Prince Albert, effective January 31. They had served faithfully in this capacity for fifteen months and found it necessary to resign due to Mr. Kristensen's health. We are most grateful to Mr. and Mrs. A. Codling of Prince Albert for "holding the fort" until the Rev. Basil and Mrs. Hartley arrived early in April to take up their duties as house parents. Mr. and Mrs. Hartley bring to this work five years' experience with the Indian Canadian people, having served under the United Church at Skidegate in the Queen Charlotte Islands and near Kitimat, B.C. Prior to her marriage, Mrs. Hartley trained at Union College, Vancouver. Since being received as a minister of The Presbyterian Church in Canada in 1957, Mr. Hartley has served charges in Red Deer, London and Lindsay Presbyteries.

The May issue of the Glad Tidings carried an account of the special service held in St. James Presbyterian Church, Winnipeg, when Winnipeg Presbytery and Presbyterial honoured Mrs. G. W. Bradley. Mrs. Bradley joined the National staff in 1951 as hospital visitor for the City of Winnipeg. During the past twenty years she has brought cheer and comfort to many in hospitals and nursing homes as she has visited them in the name of the Great Physician. Her retirement took effect May 1. We wish for her continued good health and many happy years of retirement.

Miss Shirley Cayley, who served as Presbytery Deaconess in the Presbytery of Temiskaming for two and a half years, has been appointed to succeed Mrs. Bradley. Miss Cayley will visit the many hospitals and nursing homes in metropolitan Winnipeg.

OVERSEAS STAFF NEWS

MISS DOROTHY BULMER has accepted the invitation of the Synod of the Presbyterian Church of Nigeria to return to serve that church. Miss Bulmer came on the Overseas staff May 1 and is now in Toronto awaiting the visa procedures. She is giving some assistance in the office at 50 Wynford Drive and will also attend the World Mission Consultation in Waterloo in June. Rev. N. Eme is coming to the Consultation and at that time there will be discussion about the nature of Miss Bulmer's work in the Presbyterian Church of Nigeria. Miss Bulmer has been looking forward to going to a country which she loves very much as soon as it is possible to go.

MISS AGNES HISLOP, who has completed a semester at Scarritt College, Nashville, Tennessee, will have a short three weeks in Saskatchewan and Alberta in June. She will return to Waterloo for the World Mission Consultation, then shortly after, return to Scarritt for courses during the summer months. From the middle of August to early September will be her holiday time.

MISS ELEANOR KNOTT, who is on furlough from the Helen MacDonald school in Jhansi, is doing a considerable amount of deputation in Ontario. She will be at the World Mission Consultation and later will participate in summer programs and have her regular holiday. She is planning to return to Jhansi in the autumn.

Overseas Staff on Holiday

There are several familiar faces in Canada these days. Some members of the Society may see them and wonder if they are here on furlough. MISS WILMA WELCH and MISS JOY RANDALL have been planning for some time to break their term in Taiwan with a holiday. Miss Randall is going to be here for festive occasions in her family. Miss Welch will be attending the World Mission Consultation and will be also at the Presbyterian Congress in Guelph.

MISS MARGARET LEASK has come on holiday from Jhansi, India. She will be visiting friends and relatives in Ontario during part of the months of May and June. She plans to be back at the Helen MacDonald school by the time school opens after the summer vacation, the first of July.

BOOK REVIEWS

COMMAND TO LOVE by John Robert Sala, Bethany Press, $1.95.

This small book deals with the Communion Service which it defines, in part, as "an all too brief opportunity for meditation, for self examination, for quiet but deep penitence, for remembrance and renewal of commitment." How much does sitting with Jesus at His table mean to you? Which of us feels we have 'done our bit' when we have attended the Sunday morning Service of Worship? What are the qualities in your character that are encouraged by sitting with Christ at His table? Have you the urge to serve others in Christian love? Do we try to bargain with good behaviour for salvation? Have you a need for personal renewal in your spiritual life? Are you troubled in spirit and feeling alone? How often in our modern world have you been trapped into denying knowledge of Christ?

"Command to Love" helps one to find answers to such questions in very brief chapters suitable for short reading and long thinking. Recommended for personal use or as a gift.

Mrs. M. McGillivray

FINDING YOUR WAY THROUGH THE BIBLE by Paul B. and Mary Carolyn Naves, Presbyterian Publications, paper $1.65.

This self-instruction book for the third and fourth grade level may be used independently and at the child's own rate of speed to help the reader learn to find passages of the Bible. A new world of Bible Study is easily accessible to boys and girls of any denomination.

GOD AND ONE REDHEAD by Carol Christian and Gladys Plummer, Musson, $5.95.

In the past decade Nigeria has been in the news for various reasons: independence, civil war, clean-up operations. In Mary Slessor's time, over a century ago, Nigeria was also in the news. At that time, Nigeria was nicknamed "The White Man's Grave", for many white people who went there died shortly after arrival.

Mary Slessor had always been fascinated with stories of Nigeria, then a land full of savagery and sorcerers. When she went to Nigeria, the ship she travelled on was laden with casks of liquor for the natives. "Scores of casks", she observed wryly, "and only one missionary."

How Mary worked in Calabar on the Cross River, pacifying natives, saving twin babies, rescuing innocents from charges of witchcraft is well told in the biography, *God and One Redhead,* the story of "Everyone's Mother."

SHIPS IN THE NIGHT by Phyllis Reynolds Naylor, G. R. Welch, $2.75.

A collection of short stories, principally about young people, and showing them as they really are — candid, idealistic, sensitive, and often confused. Through all the stories is the theme of communication, and the problems which arise when there is a lack of it between generations, and even between teenagers and young people themselves. Through the experiences of the people in the stories, we see the danger of passing as "Ships in the Night" when we put up barriers to other people and try to be someone other than ourselves. Teenagers and parents will find that these stories are short in length and long in wisdom.

MISSIONARY APPOINTMENT

Miss Pat Hanna has been appointed Missionary for Overseas Students and Laymen Abroad. Her office is temporarily located at 50 Wynford Drive but will be moved soon to an office in the centre of the city.

"There is a new emphasis in mission today," Miss Hanna told me. "Two things are happening. Overseas students are coming here. Church people therefore have new opportunities of meeting people from other lands — they are on our doorstep. We can learn from these people and help them in any needs they have. Second, many lay people are going abroad either for business or pleasure. Everyone who goes is a missionary. They have a very important role to play if we can help them see this."

Miss Hanna knows what it is like to be a student in a foreign country. Following her graduation in Modern Languages from the University of Toronto, she studied for a year at Sorbonne University in France, and at every opportunity since has spent her vacation time, frequently combined with study, in such places as Mexico, London, Rhodesia, Tokyo, Australia, New Zealand, Hong Kong, Ceylon, India, Nepal, Russia and Spain. She was a youth delegate to the General Assembly of the World Council of Churches in New Delhi in 1961 and at that time visited mission fields in India, Taiwan and Japan. She says she is most interested in Japan, India and Africa.

Inviting "a foreign student" to dinner may not and probably isn't the answer if you want to be of service to overseas students. It may only be an ordeal for the guest. Some have found, however, that a seminar-type of gathering where the emphasis is put on an educational basis is much more satisfactory. Two or three overseas students from a particular country, one or more Canadians who have spent some time in that country, and others who are interested and concerned meet together to discuss the country and its culture. The students are making a real contribution to such a meeting and do not feel they are on display. Miss Hanna thinks overseas students would enjoy meeting students in schools on this basis also, and such encounters would help build understanding between Canadian people and people of other cultures.

If you are going abroad, write to Pat Hanna. She has helpful information for you about the country to which you are going and some of the things you should be aware of as a Christian abroad.

Pat Hanna is a member of Oakwood Church in Toronto where she attended Sunday School, CGIT, the Young People's group, and served on the Board of Managers. She has written Christian education materials for senior-highs for The Presbyterian Church in Canada and served on a sub-committee on Religious Education in the Schools. She has written the teen-age study guide for the 1971-72 mission study on "The New Generation in Africa." Prior to her appointment she was Assistant Head of the Modern Languages Department of Earl Haig Secondary School in Willowdale, Ontario.

OFFICERS' CORNER

SCHOOL'S OUT! — "No more lessons, no more books!"
but

SCHOOL'S IN! — Vacation Bible School, that is. **W.M.S. MEMBERS** — examine your skills! Can you tell stories to children, lead young minds in Bible study, play the piano, teach handicrafts, explore nature — and give up a week or two of your time? V.B.S. can use **you!**

SCHOOL'S IN! — for PROGRAMME CONVENERS beginning the study on Africa in the fall. Keep those scissors snipping articles and pictures from papers and magazines, and enquire of the Book Room re study packets and supplementary reading. Search out copies of March-April '71 "These Days" for African sketches suitable for devotional periods.

SCHOOL'S OUT! — for LITERATURE SECRETARIES — with books to be returned now to the Book Room, a new display to come to you on request in autumn.

SCHOOL'S IN! — for OFFICERS — Plans for the coming season can be going around in your heads all summer, even as you travel, entertain guests, swim, hoe gardens, barbecue steaks, or just laze. A letter to your boss Secretary, be she at Council Executive, Synodical or Presbyterial level, or to your Regional Secretary, or to the Consultants in Adult, Girls' or Children's Work at 50 Wynford Drive, re new ideas, procedures, pamphlets, books, may help those plans set just as surely as does your strawberry jam.

SCHOOL'S both IN and OUT! — for TREASURERS — Funds come in for June — and, at the same time, you hope, for the summer months. Send them **out** to your boss Treasurer. The cogs and gears of W.M.S. work mesh onward despite the ins and outs of the seasons.

NEW PRICES EFFECTIVE JULY 1, 1971

W.M.S. MEMBERSHIP PINS

10K Gold Honorary Membership Pin . . .	$10.05
10K Gold Life Membership Pin	7.15
Sterling Silver Membership Pin	2.90
Junior Pin, Metal Gilt	2.60
Adding 10K Gold Bar to customer's pin (requires 6-8 weeks)	9.15

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

THE WMS AT WORK

Spring Rallies

SAUGEEN

At the Spring Rally of Saugeen Presbyterial held in Knox Church, Normanby, April 27, Mrs. T. Richardson, President, opened the meeting with a meditation comparing the miracle of the resurrection to nature in spring. Life begins again — so with a Christian, a person's selfishness has to die in order to live for Christ.

Mrs. T. Richardson, Harriston, Mrs. H. McEachern, Mt. Forest and Mrs. E. Larsen, Gordonville, delegates to the 24th Annual Meeting of Toronto and Kingston Synodical held in Belleville, gave interesting reports and reminded members that we all have a mission on our doorstep and each one of us should work towards "Getting the News Around". If the proposed integration of the W.M.S. (W.D.) and the Board of Missions takes place, the W.M.S. will still be needed to carry on their work through the Women's, Girls', Children's and Youth groups.

Plans were made for a workshop in the fall and also the Fall Rally to be held in Holstein in October.

PETERBOROUGH

"We work by faith, not by sight" was the theme for the Spring Rally of Peterborough Presbyterial held at Hastings Church on May 5.

Miss Clara Thain, President, opened the morning session with prayer, followed by a minute of silence in memory of the late Mrs.

Robert McCulloch, Campbellford, an Honorary Life member and past president of Peterborough Presbyterial, and the late Mrs. A. S. Curr, past president of Council of the W.M.S. (W.D.)

Delegates to the annual Synodical Meeting in April, Mrs. P. Dyer and Mrs. R. Roberts, gave reports and Mrs. J. C. Whitefield reported on the biennial Evening Conference she attended at Wingham.

Highlight of the afternoon session was the presence of Miss Eleanor Knott, on furlough from India, who spoke of her work at the Helen MacDonald School in Jhansi. Of 185 girls attending the school, 155 live in three hostels with a Senior Warden in charge of each hostel. When the Communists took over Tibet, many fled to India and ten Tibetan girls are now registered at the school. Miss Knott asked that we remember in prayer the staff that stay in Jhansi, the teachers for the coming year and the girls who have returned to their own homes, some of whom are non-Christian. Prayer is also requested for Miss Knott that the Lord will use her and take her back to India in His appointed time.

Commend Slides On Supply Fund

The colored slides with accompanying brochure compiled by Mrs. J. A. Newstead of Council Executive on the dispersement of the Supply Fund at home and abroad were very enthusiastically received by St. Andrew's Welland Women's Association at a recent meeting. They tell us they would commend these very highly to any group.

President Visits Calgary Presbyterial WMS

On March 1 a reception was held in Grace Church, Calgary, for Mrs. J. M. Burnett. Presbyterial President Mrs. M. A. C. McCallum, opened the evening with prayer and welcomed guests.

Miss Ruby Walker, Presbytery Deaconess, introduced Mrs. Burnett, who told about her world travels, meetings and conferences in Sweden, Indonesia and Bangkok, Thailand. She also told the WMS members about the mission fields in Taiwan, Japan and the Bhil and Jhansi fields in India. She asked us to please remember especially in our prayers Taiwan and the Ghandi government in India. Mrs. Burnett said we must use the tools that God has given us to help those who are needy, and asked also that we remember to pray for the people of Russia.

Korean Ladies Visit Group

At the February meeting of the WMS Evening Auxiliary, First Church, Edmonton, Mrs. E. Krieger invited three of her Korean friends. The two ladies came dressed in their beautiful native costume. One of the young ladies, who is quite fluent in English, told about Korea and then gave her testimony.

"Train-in" in Nova Scotia

There will be Bible study and worship, information on mission work in Canada and overseas, workshops on Childrens', Girls' and Adult Work at the "Train-In" conducted by the Woman's Missionary Society E.D., at Agricultural College, Truro, N.S., August 16-20, 1971. Total cost per person will be $30. Send Registration fee of $2 by cheque or money order to Mrs. E. H. Bean, 12 Lorway Avenue, Sydney, N.S. before June 15.

Calgary Church Women Learn of "Mass Media"

On March 3 Miss Dorothy Forbes addressed a group of Presbyterian women on the topic of "Mass Media Education." Miss Forbes is well qualified to speak on this subject having produced Religious Documentaries and Programs in the Toronto area. Miss Forbes' address covered the areas of Media Resources and Education, and their effect on audiences. She also explained the various methods that could be used to effect changes in the existing Media.

Easter Sunrise Service In Swift Current

An interdenominational Easter Sunrise Service took place in St. Andrew's Church, Swift Current, with a special regard for youth participation. Music was provided by the Salvation Army Junior Band, and a folk-singing team of Presbyterians and Roman Catholics.

In place of a sermon, representatives of various Young People's groups gave prepared answers to a number of questions which had been selected earlier from a questionnaire. These included, "What is the difference between attending a hockey game on Sunday or watching a contest on TV?" "Is the generation gap normal?", "In what way can we say that Christianity is greater than world religions?"

The Rev. Bruce Misener of First United Church acted as moderator for the question period, and encouraged discussion from the congregation.

To Nigeria

The Rev. Robert D. Wilson and Mrs. Wilson will be commissioned on June 14 in Westminster Church, Chauvin, Alberta, for service in Nigeria. Mr. Wilson will serve as an ordained missionary in Lagos.

PLEASE NOTE

Due to lack of space, it was not possible to include all news items in this issue. We shall endeavour to print those held over in the August-September issue. Ed.

The Abey Children Go to Camp in India

"Camping with the Abeys", the Sharing Project for Camps and Vacation Church Schools this year, is a very popular one among our children.

Opened in 1932 with money given by Mrs. M. G. Abey of Brandon, Manitoba, in memory of her husband, the Abey Home cares for children who have been abandoned, or are orphaned, or need a temporary home while a mother is ill or is unable to care for the child.

The proceeds from the Sharing Project will pay for the smallest children at the Abey Home to go to camp at Patadungari. The following is an excerpt from a letter written by Miss Pauline Brown to Miss Mabel Booth prior to the camp: "The kids are at me almost every day, asking when they will be going to Patadungari! How they look forward to it! All being equal, we hope to fix a date for around the second or third week of May."

* * *

MUNSHI

Up the Abeys!

"M-m! Something smells good!" I remarked as I thrust my nose through Aunt Mary Guffen's kitchen door one sunny June morning. "I see your Assembly Tree's going to bloom right on schedule."

"Cookies," replied Aunt Mary, opening the oven door to view progress. "Of course, it's right on time. The General Assembly meets next week, and that laburnum never fails to announce the fact. I expect Mr. Hamilton will be around to look at it. Till he came to St. Mungo's, he hadn't seen a laburnum in bloom since he left his church in Scotland."

"Like showers of golden rain — only it's 'golden chain', isn't it? Whom are all the cookies for?"

"Well, you know what I said I'd do — help supply cookies for Fisherman's Wharf. I know it's a bit early, but it's easier to cook them now when it isn't as warm as it will be in July — and I'll freeze them. Have one!"

"Make them big," I advised. "You can use part of our freezer. Most kids, boys anyway, eat as if they were bottomless pits. M-m **this** is good. What's in it?"

"Oatmeal and Canadian walnuts. By the way, Ron's coming to Assembly, isn't he? I'll save some for him."

"I can hardly wait. The baby won't be a baby any more, but almost a little boy. We'll have to start calling him by his name. But I have bigger news than that."

"I beg your pardon, I never promised you a rose gar-den," carolled a voice, slightly off-key, outside the window.

"What on earth?" said Aunt

Mary, peering out. "Why it's S.P.! What's he doing on a Saturday morning, all dressed up, and looking at my roses?"

"Looking for 'black spot' I expect. Thinks ours will have some. Dressed-up because he's taking me over to Presbyterial at Baleford. Nan can't go."

"On Saturday!" sniffed Aunt Mary. "What's he going to do with himself while you're at the meeting?"

"Well, there's the Rose Show, and John Bates is in hospital, and he wants some thingamagig for our aerial."

"Roses" proclaimed the voice, *"are shining in Pic-ar-dy. In the tum of the sil-ver-tum."*

"Come in and have a cookie," suggested Aunt Mary through the screen. "By the way, you mentioned bigger news".

"Well, you know Ron's coming to Assembly with Ginny and the baby, and they were taking their holidays then. A letter came in from Ginny this morning to say they'll be staying all July too. Ron will be taking Sunday services at Sans Souci Beach, and also observing how Fisherman's Wharf is run. He wants to start a Young People's Drop-in Centre in his church."

"Alice! You look," observed Aunt Mary, "a little guilty. Why?"

"Well, I wanted to ask . . . well, how would you like to be a sitter?"

"At Fisherman's Wharf? No way!" said Aunt Mary firmly, if inelegantly. "I'd rather bake cookies. That solves one of my problems. Ron will be able to take them there for me."

"No, I mean with Davie here. It would be only for a week," I added hastily. "I would do it the rest of the time. I've got myself all tied up with Vacation Bible School Week. And, though she doesn't know it yet, I'm afraid I'm going to have to use Ginny there too. Just after I got the letter Marg Smith phoned that Alistair has to have that colicy appendix out as soon as school's out, so she'll be all tied-up . . . and I was counting on her for piano and sing-songs. So maybe Ginny . . ."

"But no, 'twas her cookies in her kitchen so spotless,

That made me love Mary, the Rose of North Baloo" — and enter S.P.

"Unrhythmical, but thanks! . . . and have one. They're for Fisherman's Wharf. But don't sing. I'm thinking. What will J.P. be doing?"

"That's the week he's on Pollution Swoosh. I would take Davie with us, but Ginny can't play the piano with one hand and hold on to him with the other. The mail," I went on, feeling the necessity of bridging the impending silence, "was very good to me today. Brought me the posters and the information for the V.B.S. I'm taking them over to Presbyterial to talk over with Mrs. Cossman. See, here they are. We're going to be 'Camping with the Abeys'."

"Abie's Ir . . . ", suggested S.P. between bites.

"S.P., **forget** the roses!" I interrupted, a little tartly. "This is A-b-e-y, the mission home in the Bhil Field at Amkhut where abandoned babies or orphan babies, or babies whose parents can't look after them for a while — maybe the mother's ill and the Dad has to work all day — are taken in and raised. When they're older they can stay at the Children's Hostels at school in Amkhut. These are the 'Abey kids' — for many of them take the name 'Abey' for their surname. That's a real compliment for the Home and also to the memory of the gentleman after whom it's named. They look upon each other as brothers and sisters. At V.B.S. we're going to learn about their games, food, songs and our offerings will help them — not the babies, of course — go to camp at Patadungari just like kids here go to camp. Miss Pauline Brown is in charge of all the Abeys, and it must do her heart good to see the babies growing into merry-eyed children, and to know that other Abeys now grown to manhood and womanhood in the past forty years are . . ."

"I'll do it," said Aunt Mary, "but I give you fair warning. We'll look in on you every day of V.B.S. . . though Ginny will still be able to play with both hands."

"I'll take you and Davie and the cookies to Fisherman's Wharf that Wednesday afternoon," promised S.P. "Make some with chocolate chips in them, will you? There's no generation-gap between little boys and big boys when it comes to chocolate."

"No way!" said Aunt Mary, firmly, if inelegantly.

* * *

SYNODICAL GIVINGS

January — May 1971

OBJECTIVE		1970	1971
18,278.00	Alberta	526.75	3,366.07
11,350.00	Saskatchewan	2,002.53	2,252.61
17,831.00	Manitoba & N.W. Ontario . . .	3,435.49	2,072.90
153,536.00	Hamilton & London	35,327.74	38,606.69
159,176.00	Toronto & Kingston	31,600.00	32,300.00
71,512.00	Montreal & Ottawa	17,464.29	15,746.60
20,557.00	British Columbia	4,220.90	3,901.57
$452,240.00		94,577.70	98,246.44
	Special gifts		6,915.80

Your Prayers are asked

— for the Rev. Basil and Mrs. Hartley, that they may be granted patience and wisdom in all their duties as house parents of the Presbyterian Fellowship House in Prince Albert.

— in thanksgiving for the many years of dedicated ministry of Mrs. G. W. Bradley as hospital visitor in Winnipeg; and for Miss Shirley Cayley as she seeks to bring comfort to the sick and aged.

— for all who plan for and serve as leaders and counsellors at Camps and Vacation Church Schools that as their plans are put into action the children who attend may understand and experience God's love for them.

— for all newly elected officers in Presbyterials, Synodicals and on Council Executive that they may be given wisdom and understanding as they plan the work of the Society.

— for the work of the Presbyterian Church in Taiwan. This church has recently had its General Assembly. It has elected some new officers. It has been making some changes in its structure (please note that Mrs. Grace Tsai has retired from her position as secretary for women's work. Her place is being taken by Miss C. S. Teng). Pray that the officers of the church, that the missionaries who are part of that church may be given the strength through the Holy Spirit to continue to proclaim Christ's message of peace and love. Remember particularly the Canadian Presbyterian missionaries, thinking of them by name.

— for the Presbyterian church in Nigeria. Remember their leaders, the officers of the Synod, the missionaries who are working with them and those who are preparing to go to work with that church.

BIRKS

**feel it a privilege to work with your
Society in furnishing your insignia
and welcome your personal business at any
of our stores across Canada.**

Henry Birks & Sons Limited

In Remembrance

Name	Church	Presbyterial
Mrs. Thos. Cooper	Presbyterian, Elmvale	Barrie
Mrs. R. J. Elrick	Presbyterian, Elmvale	Barrie
Mrs. W. Reid	Presbyterian, Elmvale	Barrie
Mrs. Louis Swinton	Jubilee, Stayner	Barrie
Miss Bertha McCluskie	Presbyterian, Nashville	Brampton
Mrs. Jennie M. Acres	Knox, Carberry	Brandon
Mrs. Ernest Vance	Westminster, Paisley	Bruce & Owen Sound
Mrs. D. H. (Anna) Galbraith	Grace, Calgary	Calgary
Miss Agnes Ford	Knox, Calgary	Calgary
Mrs. Victoria Raffan	St. Andrew's, Three Hills	Calgary
Miss Mary Edna Gillies	Mount Zion, Ridgetown	Chatham
Mrs. F. Hollefriend	Melrose Park, Toronto	East Toronto
Mrs. D. Mason McLennan	Glenview, Toronto	East Toronto
Mrs. Helen Christena Scott	Strathcona, Edmonton	Edmonton
Mrs. Jeanne Browning	St. Andrew's, Belleville	Kingston
Mrs. George J. Angus	St. Andrew's, Cobden	Lanark & Renfrew
Mrs. M. Petrie	St. Andrew's, Lindsay	Lindsay
Mrs. M. Pollock	St. Andrew's, Lindsay	Lindsay
Mrs. Perry Hodgins	Presbyterian, Kinlough	Maitland
Mrs. Hazel Lucking	St. Giles, Baie d'Urfe	Montreal
Mrs. Gordon Phillips	St. Andrew's, Lachine	Montreal
Miss Ethel Walker	Margaret Rodger Memorial, Lachute	Montreal
Miss Sarah A. Smith	Presbyterian, Chippawa	Niagara
Mrs. James W. Pollock	First, St. David's	Niagara
Mrs. Edith Routliffe	St. Andrew's, Aylmer	Ottawa
Mrs. Margaret Stewart	Central, Brantford	Paris
Mrs. Alex Wishart	Knox, Woodstock	Paris
Mrs. Robert McCulloch	St. Andrew's, Campbellford	Peterborough
Miss Leapha M. Annett	Cameron, Euphemia	Sarnia
Mrs. Anna Sorenson	Knox, Mitchell	Stratford
Miss Mary Hogarth	St. Andrew's, Thunder Bay	Superior
Mrs. Jessie Gwillam	Knox, Sooke	Victoria
Mrs. Kathleen Thompson	Fairview, Vancouver	Westminster
Mrs. H. Evans	Bonar-Parkdale, Toronto	West Toronto
Mrs. James Sim	Runnymede, Toronto	West Toronto

BOOKS FOR SUMMER READING ON THE CONCERN FOR 1971-72

"THE NEW GENERATION IN AFRICA"

AN AFRICAN PANORAMA by Anne M. Spencer $1.75
is an introductory booklet on customs, religion, education, politics and moving into a new age without losing old cultural values, in Africa.

CRY SORROW, CRY JOY! Edited by Jane Ann Moore $2.75
Selections from Contemporary African Writers, is a significant collection of excerpts from novels, stories, essays and poems illustrating the contemporary scene. (Watch for an article in the Glad Tidings on how this material can be used in group meetings.)

NO MORE THE ROUND MUD HUT by Willard E. Roth $1.50
Young Africans speak about the problems, priorities, national and personal goals they see as most important for Africa today and tomorrow.

GOD AND ONE RED HEAD (See review on page 29 of this issue)

THE AFRICAN CHILD by Camara Laye, Fontana pocket books. $ .95
Memories of a West African childhood. An outstanding literary work, an African "classic". Gives an illuminating insight into African society, customs, and values through the story of the author, a bright child born in a West African village who finally leaves his country to continue his studies overseas.

THINGS FALL APART by Chinua Achebe $1.30
The story of Okonkwo, an important man in the Obi tribe in Eastern Nigeria, when the white men were appearing on the scene. The arrival of the white men brings a tragic conflict to the tribe.

NO LONGER AT EASE by Chinua Achebe $1.30
A novel about a young Eastern Nigerian who returns from his studies in England to try to live up to the expectations of his tribe and at the same time to cope with the corruption of the big city atmosphere of the capital, Lagos.

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GLAD TIDINGS

AUGUST-SEPTEMBER 1971

Brian Ruttan

Miss Pauline Brown, Reg.N.

Dr. In Ha Lee

WORLD MISSION CONSULTATION
Waterloo, Ontario,
June 17-22, 1971.
(see pp. 20, 21)

GLAD TIDINGS

August-September 1971
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Helen C. Young, B.A.

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N.B. The article by Miss Joan Gowland on her work in Nigeria will not appear until the October issue.

Combined appeal for

PAKISTANI RELIEF

In response to the urgent need to assist in a substantial way the Pakistani refugees, seven international aid agencies and the member churches of the Canadian Council of Churches launched a combined appeal for Pakistani Relief on June 16.

"It is undoubtedly one of the worst, if not the worst, refugee situation that we have known in our time," said the chairman of the Press conference announcing the combined appeal. He said that all the churches, of which The Presbyterian Church in Canada is one, and all the agencies involved, are wholeheartedly and solidly behind this campaign.

Contributions may be sent through the various churches and agencies. Yours may be forwarded to the Committee on Inter-Church Aid, Refugee and World Service, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, Ontario.

According to a release from the World Council of Churches office in Geneva in June, $155,000 had been forwarded by the WCC to the Indian churches' relief and development agency, CASA, which has medical teams at work among the more than 100,000 refugees in West Bengal and additional work in the area of Assam. The Presbyterian Church in Canada had forwarded $5,000 earlier through its Committee.

A rehabilitation and resettlement program to follow the three-month emergency program projected at the time of the release in June was being considered by the government of India.

PLAN APPROVED BY GENERAL ASSEMBLY for Administrative Integration of Mission Work in Canada and Overseas

The 97th General Assembly approved the Plan for Administrative Integration of Mission Work in Canada and Overseas of the General Board of Missions, the Women's Missionary Society, Western Division, and the Woman's Missionary Society, Eastern Division.

This Plan of Administrative Integration provides a way of proceeding, one step at a time, toward a new Board of World Missions, doing what can and should be done this year, laying out the tasks to be undertaken during the coming year, and sketching the goals which will require several years of work. In outline the steps are as follows:—

(1) **At the close of the 97th Assembly —**
Establish the Board of World Missions.

(2) **At the close of the 97th Assembly —**
Establish a National Administrative Staff for B.W.M. for the period June 1971 to June 1972.

(3) **Jan. 1, 1972 —**
Bring together in one administration under the B.W.M. the mission work in Canada and overseas of the G.B.M., the W.M.S. (W.D.), and the W.M.S. (E.D.).

(4) **June, 1972 —**
Report to the 98th Assembly a full plan for the Board of World Missions, including a plan of organization, recommendations regarding staff positions, and a constitution (if required).

(5) **Beyond June, 1972 —**
Continue development of Board of World Missions' policy and organization, for report to future Assemblies.

It remains for the new Board of World Missions to take up this continuing task of development, in expectation of the full support and assistance of its staff, the Women's Missionary Societies, the Organization and Planning Committee, and in fact all in the Church who pray and work for effective missionary obedience in The Presbyterian Church in Canada.

The terms as amended and approved by the Assembly are as follows:—

Clause 1. That the present General Board of Missions be dissolved and that a new board to be called The Board of World Missions be formed, at the close of the 97th Assembly, 1971; this Board to consist of members appointed by the General Assembly as follows: twenty-one nominated by The Committee to Strike Standing Committees including the members of the present General Board of Missions having one and two years of office remaining; nine nominated by the W.M.S. (W.D.) and three by the W.M.S. (E.D.) the nominations to be presented to General Assembly through the Committee to Strike Standing Committees; and the following to be members ex officio: the eight Synod Conveners of Missions, the President of the W.M.S. (W.D.), the Comptroller and Treasurer of the Church. (Compare with Rec. 1, Report of Committee on Overture 10, 1967, as approved by the 96th Assembly in 1970).

2. That the Board of World Missions have a chairman and a vice-chairman appointed by the General Assembly on nomination by the Board of World Missions; it being understood that at least one of these shall be a woman. (Compare Rec. 3 1970).
3. That this 97th Assembly appoint a chairman for the Board of World Missions on nomination from the General Board of Missions, and a vice-chairman on nomination from the Women's Missionary Society, Western Division.
4. That this 97th Assembly authorize the chairman of the Board of World Missions to call an Executive Committee to act with the full powers of the Board until the Board can meet, this Executive to include all those named to the Executive of the General Board of Missions who are appointed to the Board of World Missions, and to include three members of the Board of World Missions who were nominated by the W.M.S. (W.D.) and one by the W.M.S. (E.D.).
5. That the Board of World Missions meet in November, 1971, and again during March, 1972.

NATIONAL ADMINISTRATIVE STAFF.

6. That this General Assembly defer the appointment of a General Secretary for the Board of World Missions for one year, and direct the Board of World Missions to correspond with the presbyteries to provide

them by January first, 1972 with all necessary information about the office of General Secretary that is to be filled, and to invite them to give further consideration to nominations for this office. Presbyteries may then either (a) confirm the nomination made to this 97th Assembly, or (b) substitute a new nomination in the light of information received from the Board of World Missions, or (c) submit a nomination if none was submitted in 1971. Nominations will be sent to the Clerks of Assembly, who will inform the Board of World Missions of all nominations received. The Board will then prepare a recommendation for presentation to the Assembly in June, 1972. (Compare with Rec. 4, 1970).

7. That as directed by the 1970 Assembly, the Board of World Missions in 1972 "present to General Assembly a comprehensive plan for its work, with the number of directors and assistants required, and a job description covering the work of each such person". (Rec. 5, 1970).

8. (a) That the national administrative staff of the General Board of Missions and the Directors of Home and Overseas Missions of the W.M.S. (W.D.) become staff members of the Board of World Missions and be accountable to that Board, effective July first, 1971, until the General Assembly of 1972. (Compare Rec. 5, 1970)

   (b) That the national administrative staff of the General Board of Missions, on becoming staff members of the Board of World Missions, be continued on their present salary levels until the 1972 Assembly.

   (c) That the Directors of Home and Overseas Missions of the W.M.S. (W.D.), on becoming staff members of the Board of World Missions, be paid at the levels established by General Assembly for assistant secretaries. (Compare Rec. 5, 1970)

   (d) That the Board of World Missions be responsible through its Chairman and Executive Committee for ensuring that satisfactory definition of duties and working relationships are established for all national administrative staff members of the Board for the period July first, 1971, until the 1972 Assembly.

   (e) That from July to December, 1971, the national administrative staff of the General Board of Missions and the W.M.S. (W.D.) Directors of Home and Overseas Missions shall continue their present administrative duties, following existing policies and procedures; and shall participate at the same time in helping the Board of World Missions to develop new administrative policies and procedures to become effective January first, 1972, to be reported to the next General Assembly.

MISSION WORK

9. That the administrative integration of mission work in Canada and overseas of the General Board of Missions, and of the W.M.S. (W.D.) and W.M.S. (E.D.) become effective under the Board of World Missions on January first, 1972.

10. That on the effective date, mission appointees in Canada and overseas serving under the General Board of Missions become appointees of the Board of World Missions, the terms of their appointments being the same as under the General Board of Missions, subject to other subsequent action by the Board of World Missions within the terms of its authority from the General Assembly.

11. That on the effective date, all field staff doing mission work in Canada and overseas under the W.M.S. (W.D.) and W.M.S. (E.D.) become appointees of the Board of World Missions, and remain so as long as their service is necessary and satisfactory; that they be paid at the rates established by the General Assembly, and be subject to the policies and regulations of the Board of World Missions. (Compare Rec. 6, 1970).

12. That field workers of the W.M.S. (W.D.) and W.M.S. (E.D) whose responsibilities are primarily in Christian Education and WM.S organization, remain as employees of the W.M.S. (W.D.) and W.M.S. (E.D.) The Women's Missionary Societies shall decide which of their field staff are to remain under the direction of the Societies.

13. That for the period July to December 1971, the mission work of the General Board of Missions and the Women's Missionary Societies shall continue to be administered in the present way, using existing policies and procedures, except for any necessary changes that may be ordered by the Board of World Missions or its Executive Committee.

BUDGET

14. That the Councils of the W.M.S. (W.D.) and (E.D.) notify this Board annually the amount of money which these Councils feel they can make available for the work of the Board of World Missions in any given year. The Board of World Missions would then proceed to administer the funds provided by the General Assembly and by the Councils of the W.M.S. (W.D.) and (E.D.) without further reference to these Councils except for purposes of consultation and information. (Rec. 2, 1970, as approved by Assembly).

15. That the funds granted annually by the W.M.S. (W.D.) and W.M.S. (E.D.) for the use of the Board of World Missions are to be forwarded

to the Treasurer of the Presbyterian Church in Canada for the use of that Board, and are to be administered by that Board through the regular channels and policies of financial administration established by the Assembly for its spending Boards.

16. That for the period July to December, 1971, the budget of the Board of World Missions include the balance of unspent funds in the authorized budget of the General Board of Missions, together with a grant to be made by the W.M.S. (W.D.) which shall be based on the present salaries of the Directors of National and Overseas Missions of the W.M.S. (W.D.).

17. That budget estimates for 1972 be prepared for the Board of World Missions and approved by that Board at the meeting in November, 1971, based on General Board of Missions estimates for 1972, plus estimates by the W.M.S. (W.D.) and W.M.S. (E.D.) for all work which is to be transferred to the Board of World Missions.

FURTHER DEVELOPMENT

18. That further organizational development of the Board of World Missions be carried forward during 1971-72 by that Board, in consultation with the Organization and Planning Committee, with the purpose of presenting a full report to the 98th Assembly as directed by the Assembly in 1970. This report should include a plan of organization for the Board, recommendations as to the number of administrative staff persons required with general descriptions of the nature of their work, and a constitutional statement (if required). The Board's attention is also directed to the longer range goals described earlier in this plan of integration. (Compare Rec. 5, 1970).

SPECIAL LIAISON

19. That a liaison committee be appointed for one year (July 1971 to June 1972) consisting of three members of the Board of World Missions and three members of the W.M.S. (W.D.) Council Executive, with a chairman appointed by the Organization and Planning Committee; this liaison committee to meet at the request of the Board of World Missions, or the W.M.S. (W.D.) or members of the national administrative staff, to deal with any matters arising from the integration of mission work which require special consultation.

N.B. Once the integration proceeds during the fall, we shall be able to tell our readers more of what it means to the Church and to The Women's Missionary Society.

PAT BAKER* WRITES FROM JAPAN:

"I have never been happier since my coming here. I just seem to be enjoying my assignment more each day . . . even the usual frustrations that come along in normal life are all part of my experience which I enjoy for it is both stimulating and challenging.

"To tell you very briefly about my office, it is simply super! It is situated at the Japan Christian Centre which is in Waseda, a very large university area which has a rather interesting neighbourhood. The W.S.C.F. office is on the fifth floor of the seven-floor building. The building is very modern and new and so you can imagine our office to be of the most up to date standards.

"I have the added pleasure of working with two lovely girls, one Japanese and the other Korean — in the person of Young Ja Shin who I am sure will be remembered by many of the WMS members.

"At the present time, the WSCF has launched one of its largest conferences, namely Asian Leadership Development Centre named "ALDEC". This is a three-month conference which we hold for all SCM leaders and university students who hopefully will achieve some leadership training which they can implement in their own respective countries. The participants, about twenty in all, come from various parts of Southeast Asia and also of various Christian denominations. I'd hoped to spend some time with these participants and attend sessions and discussions, but I have had no chance to do this as yet.

"Having set this in motion, I am now busily engaged in the preparations for our own forthcoming Executive Committee meeting which is being held in Asia for the first time in the WSCF history. We are very honoured indeed to be in a position to host this meeting, and for this reason, great preparations and every effort is being made to make this meeting one of the best and most worthwhile and also hope that it will be very meaningful in the light that the Federation as a whole will be able to have some clear and definite directions to take for the coming years.

---

*Miss Baker was appointed early this year by the Women's Missionary Society, W.D., to work with the World Student Christian Federation in Tokyo, Japan.

There will be approximately 60 delegates attending this meeting from all branches of the WSCF located around the world and this will be a wonderful opportunity for me to meet and talk with them all. I just love meeting people and I find this very interesting and certainly satisfying for I can see the efforts of these good servants of Christ do their very best to share the love of Christ, which He gives to us so freely and abundantly, with others who are not aware of this experience. I am sure that one day soon we will all be united in this wondrous love for Christ and that our efforts will not be in vain.

"Besides work, I am involved with language study which I enjoy . . . I attend school twice a week and am doing well (I think). I am very fascinated with Japanese and feel very enthusiastic about it all. I am making some progress I feel for I find myself able to communicate with people even though my Japanese is very limited . . . I am hoping that I will improve day by day.

"In between . . . I hope to visit parts of Japan having just returned from a most interesting and wonderful orientation trip which has given me the urge to explore other parts of Japan . . . I am extremely happy and enjoying my work in every way . . . I must be one of the luckiest girls to have been given this wonderful opportunity to be here and for this I am ever thankful to the good Lord for calling me to serve Him in this capacity . . . "

BOOK REVIEWS

CRY SORROW, CRY JOY by Jane Ann Moore, Friendship Press, $2.75.

It has been said that before you judge a man you should walk in his shoes for a day. This has been almost impossible for us as far as the people of Africa are concerned. Until recently we have had to see Africa and the ways of her people through the eyes of white men. During the last ten years or so, however, African writers have been telling their own story so that now we can see their country through their eyes. This book, Cry Sorrow, Cry Joy, is a collection of excerpts from several books by African writers. In it we see the joys, the problems, the sorrows of the new generation African as he tries to find a true identity in the Twentieth century. The stories are all interesting and absorbing — some are happy, some are disturbing but all help you to see the problems the young African is facing.

Some groups might like to use parts of this book as a mission study. It could be used in various ways. One of your members could tell the group one of the stories and it could be discussed. Some of the stories could be adapted and used as a play reading and discussion starter. Some of your members, after reading the story thoroughly, could role play the situation presented. The book is divided into sections of economics, education, politics, religion, etc. One of your members could study a section and tell the group the background, problems and hopes found in that phase of the life of the new generation in Africa.

It would add greatly to your knowledge of the modern day Africa if your group bought a copy of this book and circulated it among your members.

INSTRUMENT OF THY PEACE by Alan Paton, Fontana, $.95.

This delightful book of meditations by Alan Paton, the South African writer, is now available in paper back. It is a book which many of you will find helpful and enjoyable. The author bases the meditations on the well known prayer of St. Francis of Assissi and on scripture passages of a similar nature. The theme is one of reconciliation. This becomes doubly meaningful when one thinks of the hard feelings which exist in South Africa today.

LEAVE A LITTLE DUST by Rachel Conrad Wahlberg, G. R. Welch, $2.75.

Looking for a nice shower gift for a bride - to - be? This book, "Leave a Little Dust" by Rachel C. Wahlberg would be an excellent choice. All homemakers can benefit from the advice found in this book. It is full of good ideas and suggestions for stream-lining your work. I wish I had read it twenty years ago!

Mrs. Wahlberg warns against making your household duties a barrier between you and your family. She notes the importance of good relationships between husband and wife and between parents and children. She deals with the important "you" as an individual. She says "Woman excels not by just doing things. She excels by what she is." She urges you to be free to be yourself.

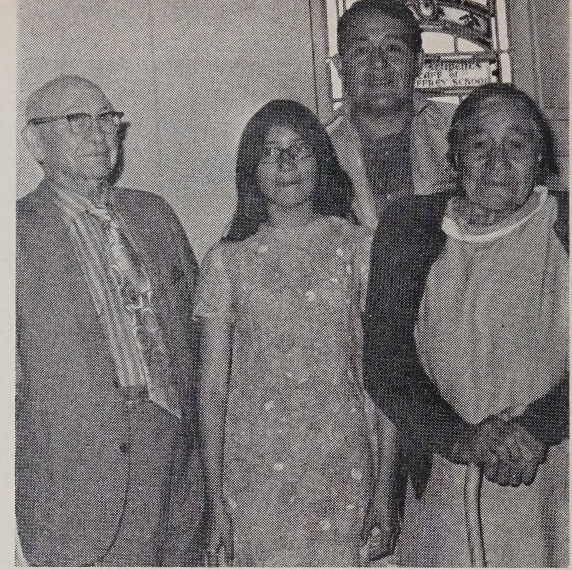
"Leave a Little Dust" is written with warmth and insight. It is a thoroughly delightful book.

—Mrs. G. Peckover

Miss Ida White

On July 1, Miss Ida White began a ten month study furlough. She is taking a Course in Public Health Nursing in the All India Institute of Hygiene and Public Health, Calcutta, India. She wishes her friends to know that during her study her address will be:

Miss Ida White
All-India Institute of H. & P. H.
Hostel
50 Colootala Street,
Calcutta 7
India.



L. to r., Mr. Ed Byers, Miss Elizabeth Copenace, Mr. Tom Williamson, and his mother, Mrs. Theresa Williamson.

"Presbyterian Sunday" in Kenora

by GIOLLO G. KELLY

May 30 was, in a very real sense, "Presbyterian Sunday" in Kenora, Ontario. This town, situated in the heart of the Lake-of-the-Woods district, has been familiar territory to missionaries of The Presbyterian Church in Canada for the past seventy years, for it was in 1901 that mission work was started among the Ojibway peoples of this area.

Responsibility for this work, strangely enough, was undertaken by the Woman's Foreign Missionary Society of The Presbyterian Church in Canada, which opened a school on the Shoal Lake Reserve in January 1902. This school was named "Cecilia Jeffrey" in memory of Mrs. Andrew Jeffrey, the first Secretary for Indian Work of the W.F.M.S. In 1929, the "C.J.

School", as it was commonly called, was moved from the Reserve to its present site on the outskirts of Kenora, overlooking the small, but picturesque Round Lake, and housed in a new building constructed by the Federal Government. The W.M.S.(W.D.) continued to be responsible for the administration of the Cecilia Jeffrey School until April 1, 1969, when the Federal Government assumed this responsibility for all Indian residences.

Over the years, hundreds of Indian children from the Lake-of-the-Woods area, as well as from further afield, came to know "Cecilia Jeffrey" as their second home. Throughout those years much love and concern was expended by teachers and other members of staff who performed their duties as a call of God.

It was to honour those students and staff members that the first of the Presbyterian functions on May 30 was held. At the morning service at First Presbyterian Church, a memorial window was dedicated. The window, depicting St. Peter, also bears several Indian motifs — the thunderbird, a teepee and a birch-bark canoe. The service was conducted by the minister of First Church, the Rev. D. C. Robertson, with Miss Giollo Kelly, Executive Director of National Missions; Dr. James Dunn, former Director of the Kenora Fellowship Centre; Mr. Ed Byers, the first principal of the present Cecilia Jeffrey Residence; and Miss Elizabeth Copenace, a former student at "C.J.", participating. Dr. James Alan Munro, Executive Director of the National Development Fund, preached the sermon.

Among those present for the dedication service and tea following were three former principals of "C.J." — Mr. Ed Byers, Mr. S. T. Robinson, present Director of the Kenora Fellowship Centre, and Mr. Colin Wasacase, Chief of the Cultural Affairs Division of Indian Affairs in Ottawa, as well as the present administrator of "C.J.", Mr. Reg. Johnston. Other staff, past and present, in attendance included Mrs. S. T. Robinson, Mr. and Mrs. N. M. Rusaw, Mr. and Mrs. A. Loewen, Misses Margaret Love, Helen Ross, Fanny Ross, E. Simpson and Mrs. R. Blake. Former students present included Mr. and Mrs. Sam Copenace, Mr. Tom Williamson of the K.F.C. staff, and Tom's mother, Mrs. Theresa Williamson, who attended the original Cecilia Jeffrey School on the Shoal Lake Reserve in 1904.

The beating of drums and the shrill sound of Indian singing heralded the start of the pow-wow on the afternoon of May 30, as a large crowd gathered outside the Kenora Fellowship Centre. Soon Indian men, women and children, dressed in their colourful costumes, could be seen engaged in their native dances which expressed the happiness of the occasion.

The pow-wow was followed by the dedication of the addition to the Kenora Fellowship Centre. This attractive modern structure, made possible by a grant of $150,000 from the National Development Fund, is ideally situated in the downtown district overlooking the lake, making it accessible by land, seaplane and boat. The dedication service was conducted by the Presbytery of the Lake-of-the-Woods, of which the Rev. David Cooper is moderator. Dr. J. Alan Munro led in the act of dedication. Other participants in the service were Mr. S. T. Robinson, Director of the Centre; Mr. Alan Paypom; the Rev. George Telcs; the Rev. A. F. MacSween, Assistant Secretary for Home Missions; Mr. Earl Nelson, Architect; Mr. W. Goss, Chairman of the K.F.C. Board; Dr. H. A. Doig, Secretary for Home Missions; Mr. Sam Copenace, President of Kenora Indian Association; and the Rev. Rex Krepps, Synod Missions Convener.

The interior of the new building, which bears some Indian motifs and which is colourfully decorated, is much more spacious than the front view would indicate. It contains, in addition to offices, washrooms, laundry and kitchen, a clothing supply room, a crafts room, a library—well equipped with books on Canada's native peoples, a seminar room, an attractive lounge and an assembly hall.

At the dinner following the dedication, Dr. James Dunn, who activated the Centre during his time as its Director, in addressing the gathering referred to the new building as "a delight" to all those who had shared in it in any way. Mr. John M. Reid, M.P., and the Hon. Leo Bernier, Ontario Minister of Mines, were among those who brought greetings to the gathering.

So a full and historic day for The Presbyterian Church in Canada came to an end, only to mark the beginning of a new and greater opportunity for service to our native peoples of the Kenora area. The need for the enlarged facilities can best be indicated by noting that immediately following the opening of the addition, as many as 290 persons per day were making use of its various facilities.

* * *

NATIONAL STAFF NEWS

The late spring and summer months have brought several changes to the staff of the National Department. We have been sorry to lose a number of members. MISS BETTY LAM, who served in the Chinese work in Montreal since the fall of 1967 and who has been on leave of absence from the first of this year, resigned at the end of May, in order to take further training. MISS MARGARET SINCLAIR, who joined the staff at the beginning of September last year and was engaged in inner city work in Hamilton, resigned at the end of May. She was married to Mr. Edward Norris on June 19. MRS. DALICE LIVINGSTON terminated her work as part-time hospital visitor in Riverdale Hospital, Toronto, on July 31 following a very effective ministry of three years' duration. We would express our sincere appreciation for the fine service rendered by these women and wish for them God's blessing in all their future endeavours.

We are happy to welcome four new members to the National staff.

MISS LINDA M. WOOD, a member of this year's graduating class of Ewart College, took up her duties as Presbytery Deaconess within the Presbytery of Red Deer on June 1. Miss Wood was born in Harvey Station, New Brunswick, where she and her family are members of Knox Presbyterian Church. She received her elementary and high school education in Harvey Station and attended the Teachers' College in Fredericton, following which she taught school in Saint John, New Brunswick, for two years. During her course at Ewart College, she served during one summer in the Presbytery of Red Deer. Miss Wood was designated at an impressive service conducted by the Presbytery of Saint John in her home church on May 19. The Rev. S. R. Jackson preached the sermon; Dr. H. Lowry, Chairman of the Committee on The Order of Deaconesses, presented Miss Wood with her deaconess pin; Mrs. E. Rosborough, on behalf of the W.M.S. (W.D.) made the presentation of a Bible, and Miss Mabel Bannerman and Mrs. Anita Quentin Good made presentations of books on behalf of the W.M.S. (E.D.) and Saint John Presbyterial.

MISS SANDRA PERCY took up her appointment to the inner city Indian mission in Winnipeg on June 1. Born in Kincardine, Ontario, Miss Percy received her high school education in Lucknow, following which she was employed as an operator with the Bell Telephone Company for eight years. She then entered the three-year course at the Ontario Bible College, graduating in the spring of 1970. Following graduation and until taking up her present appointment, she was employed as a supervisor with the Bell. Miss Percy is a member of Knox Presbyterian Church, Toronto, and has been active in many areas of church life, as well as doing volunteer service at Evangel Hall and Scott Mission.

Another member of this year's graduating class of Ewart College, **MISS HELEN R. OLIVER**, was appointed to inner city work in the City of Hamilton, effective June 21. Miss Oliver was born in Stettler, Alberta. She received her education in Sarnia, Ontario, where she later held a responsible position with the Canadian Pacific Telecommunications and Travel Service. Miss Oliver is a member of St. Andrew's Presbyterian Church, Sarnia, and has served as Superintendent of the Church School, as well as being active in the Girl Guides, Young People's Society and the Women's groups. She entered Ewart College in the fall of 1968 and served in summer appointments in the Presbyteries of Northern Saskatchewan and Cape Breton. Miss Oliver was designated as a deaconess of The Presbyterian Church in Canada on May 20. The service, conducted by the Presbytery of Sarnia, was held in St. Andrew's Church, Sarnia. The Moderator, Rev. J. M. Anderson, preached the sermon, and the charge to the newly designated deaconess was given by Miss Giollo Kelly, Executive Director of National Missions. Miss Pauline Esler presented Miss Oliver with her deaconess pin, on behalf of the Committee on The Order of Deaconesses, and Mrs. J. M. Burnett, President of the W.M.S. (W.D.), presented her with a suitably inscribed Bible. At a reception following the service, Miss Oliver received gifts and good wishes from the congregation and women's groups.

MISS M. LESLIE LANDELL took up her part-time duties as hospital visitor in Riverdale Hospital, Toronto, on July 11. Miss Landell was born in London, Ontario, but received most of her education in Hamilton, graduating from McMaster University with a Bachelor of Arts degree. As a member of St. John Presbyterian Church, Hamilton, she taught in the Church School, sang in the choir and was active in the C.G.I.T. and young people's programs. Following her graduation from university, Miss Landell went to Kenya under the auspices of C.U.S.O., where she taught school for two years. She enrolled in theology at Knox College in 1968, graduating this spring with a Bachelor of Divinity degree. Her home is now in Preston, Ontario, where she is a member of Knox Presbyterian Church. Miss Landell is a Life Member of the W.M.S. (W.D.).

We are sorry to report that Miss Sheina Smith, Miss Shirley Cayley and Mrs. W. B. Leatherdale have undergone surgery during recent weeks. At time of writing Misses Smith and Cayley are back "on the job"; Mrs. Leatherdale is still convalescing. Miss Ellen Douglas relinquished her duties at Central Church, Vancouver, on September 1, for health reasons, and is presently on sick leave.

We commend to your prayers the new members of staff and those who have been ill.

OFFICERS' CORNER

TO ALL LEADERS:

When June came — oh! the blessed summer ahead! But now August days are drawing on, you've found your second wind, you can go on forever. You're ready to tackle the activities and duties of the fall and winter. There are so many things to do — C.O.C. meetings, starting as soon as school begins; Explorer groups following closely on their heels; W.M.S. contacts to be made with church families newly arrived in town; lively interesting September round-ups of all W.M.S. members, sparked by those who've attended the inspiration of Summer Conferences. Ever tried a cook-out? Plan one "to the beat of drums, under black velvet African skies", to introduce the new study series.

TO ALL MEMBERS:

(1) "Mail for each member
Will arrive in September" — or soon afterwards — your "Glad Tidings" subscription renewal form. Fill it in, add $1.50, deliver to your Group's Glad Tidings Promotion Secretary (note her new title!) — and presto! you won't miss out on a single issue! If — oh, fie! — you misplace the notice, clip the label from your latest copy to the $1.50, and proceed as above. See also "Gift Subscriptions to Glad Tidings", page 9, June-July issue. (2) Join the W.M.S. Storage and Clipping Service. Save copies of "Glad Tidings". Much information (past, present and future) that can be of use in programmes lies between the magazine's covers. If you haven't room for whole copies, institute a clipping service of your own. Information — your initiative and imagination — effective programmes! (3) Extra! Extra! Hot off the press! **THE BLUE BOOK** — the 56th W.M.S. Annual Report gives an over-all picture of the Society's work — national, overseas, financial, educational. Recommended reading for every member. Your Group gets one copy. Read it and pass it on to another member. Read it as a source-book for programme material. For your own copy, send 50c to the W.M.S. Book Room.

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a. Who the subscriber is;

b. What presbyterial she belongs to;

c. What congregation in the presbyterial;

d. That it is a renewal and not a new subscription;

e. When the subscription expires;

and space is provided for the subscriber to note —

f. Whether the address is correct, and, if not, what the new address is.

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Changes of address should be forwarded as early as possible as the post office returns incorrectly addressed magazines to the Glad Tidings office at a cost of ten cents per copy and the subscriber does not receive that issue.

New subscriptions may begin at any time during the year, and run for a full year from the date the first issue is sent out.

Take off those blinkers!

or

My Goodness, Emily, I Didn't Recognize You with your New Hair-do!

by MARY PECKOVER

It sounds as if some of our members, like the titles above, do not recognize "our work" in the way it is being presented in the mission studies now. It's still there — you seem to be missing it. If you studied the little pamphlets this year, there were many places where the work of the Presbyterian Church in Canada was mentioned.

The studies on mass media told you how our staff is using mass media in many areas of our work. The studies on Christian Literature and The Bible Society told you about a large area of work in which we are involved financially and with prayer and interest. The PCC Resource Centre told you about the work of the Glad Tidings which is an important part of our mission outreach. The Glad Tidings can bring you more up-to-date information about work at home and abroad than the studies which are in the process of preparation about a year before you get them.

Instead of just telling you **what** our church is doing, we now try to help you understand **why** we as Christians are called to mission, **how** the work is done, **where** the mission is found and **what** is being done.

Emily with her new hair-do may make new friends and have new adventures but her old friends know that she is basically still the same Girl. So — take off those blinkers, recognize your old friend and profit from the enlarged scope of the Mission Studies.

BIRKS

feel it a privilege to work with your Society in furnishing your insignia and welcome your personal business at any of our stores across Canada.

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WORLD MISSION CONSULTATION

by HELEN C. YOUNG

(Pictures on the front cover and centrespread were taken by Remmelt Hummelen and Doug Allan.)

From June 17 to 22, 1971, ninety people gathered at Waterloo Lutheran University, Waterloo, Ontario, to study world mission today and the involvement and responsibility of members of The Presbyterian Church in Canada in it.

Representatives attended from overseas churches and from various denominations in the United States and Canada, as well as representative missionaries from overseas fields, office personnel from all areas of the church's work, and some from the congregational level.

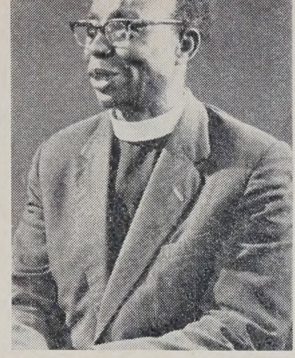
In the Bible study each day on "Salvation Today", we were stimulated by the Rev. Boris Anderson of The Presbyterian Church of England, who reminded us that the salvation of God includes both our individual salvation, that is, personal reconciliation with God, and also the salvation or liberation from political and cultural oppression in our world. Throughout the studies ran the claim that salvation is for the whole created universe. Therefore the Christian acknowledges the dignity and worth of men of other faiths and of no faith because they are also part of God's created order.

In the theme address on Mission and Development by the Rev. Harold Sitahal, Moderator of The Presbyterian Church of Trinidad and Grenada, Mr. Sitahal said "the whole mission of the Church is to participate actively in God's concern for the well-being of the whole world." He said that overseas churches are no longer content to play a subservient role to western churches. They want to be equal partners.

Bishop Bhandare, Deputy Moderator of the recently formed Church of North India, said the time has come for us to stop saying mission, missionaries, sending and receiving, developing and non-developing, because these terms create misunderstanding. We must plan together, sharing our resources. This must be done with humility and suffering, committing ourselves into the hands of God.

No longer is mission work a one-way street. The whole world is the mission field. Churches in India and Japan are sending out missionaries to other countries. Christians in other parts of the world have much to share with us in the ex-

v. Haimdat Sawh of The Guyana Presbyterian Church, and the v. Harold Sitahal, Moderator of the Presbyterian Church of nidad and Grenada.



Rev. Nwachuku Eme of The Presbyterian Church of Nigeria.

Rev. R. S. Bhandare, Deputy Moderator of The Church of North India.

pression of their faith. Invitations will no doubt continue to come to our Church from other churches for people to do specific tasks, but we in the West also need to invite Christians from other countries to come and help us.

There are also many mission tasks to be done in Canada, and some of these are related to people from other countries. There is an important job to do in preparing Christian businessmen and technicians who are doing secular work in the third world, in ministering to nurses and other medical personnel from other lands who are working in our Canadian hospitals, and in ministering to immigrants and students from Africa, Asia and other countries.

The group on Mission and Congregational Lifestyles stated, "We believe that the Holy Spirit is leading congregations to find new lifestyles that will enable them to share much more fully and freely in God's mission in the world."

Official findings of the Consultation will not be available until later in the autumn. Meanwhile, we suggest you re-read the article by Dr. Kitagawa on "The Roles of Foreign Missionaries and Missionary Agencies . . ." in the April 1970 Glad Tidings. Many of the thoughts expressed there by Dr. Kitagawa are now coming into operation.

As you and I in The Presbyterian Church in Canada seek to find our place in the changing role of mission work, we need to remind ourselves that this is God's Mission and keep uppermost in our minds the question, "God, what do you want me to do today?"

HONORARY MEMBERSHIPS — 1970

Allan, Mrs. J. N.
Vancouver, B.C.

Alldis, Miss Annie MacDonald
Hamilton, Ont.

Anderson, Mrs. Sam
Listowel, Ont.

Ballantyne, Mrs. Jack
Atwood, Ont.

Beaton, Mrs. C. A.
Ottawa, Ont.

Best, Mrs. Harry
Outremont, Que.

Blackley, Mrs. A. J.
St. Catharines, Ont.

Blaschke, Gertrude M.
Preston, Ont.

Booth, Miss Mabel
Toronto, Ont.

Boyd, Mrs. Elizabeth
Toronto, Ont.

Brown, Mrs. Archie
Strathroy, Ont.

Buchanan, Mrs. Gilbert
Guelph, Ont.

Butcher, Mrs. Helen M.
Willowdale, Ont.

Campbell, Mrs. Neil
Waterloo, Ont.

Chambers, Mrs. Charles H.
New Westminster, B.C.

Coburn, Mrs. M. J.
Chippawa, Ont.

Condie, Mrs. Harriet
Manotick, Ont.

Cummer, Mrs. Marion
Strathroy, Ont.

Curran, Mrs. William
Hagersville, Ont.

Davidson, Mrs. William
Port Colborne, Ont.

Davis, Mrs. Leslie T.
Montreal, Que.

Diltz, Mrs. B. C.
Toronto, Ont.

Drummond, Mrs. James
Tottenham, Ont.

Dunn, Miss Flora
Montreal, Que.

Ferguson, Mrs. Margaret M.
Toronto, Ont.

Ferrier, Mrs. H. P.
Toronto, Ont.

Goodman, Mrs. Roy
Wallaceburg, Ont.

Gosse, Mrs. Arthur
Vancouver, B.C.

Gray, Mrs. John
Newton, Ont.

Hill, Mrs. Grant
Ottawa, Ont.

Johnston, Mrs. Harcourt T.
Thunder Bay, Ont.

Jones, Mrs. Alice
Toronto, Ont.

Jones, Mrs. Lillian
Toronto, Ont.

Kennedy, Miss Elizabeth
Campbellville, Ont.

Knoll, Mrs. Paul
Port Colborne, Ont.

Leatherdale, Mrs. Loreen
Montreal, Que.

Logan, Mrs. A.
Parry Sound, Ont.

MacEwan, Mrs. George
Goderich, Ont.

MacKay, Rev. Clifton J.
Montreal, Que.

Malcolm, Rev. George A.
Cobourg, Ont.

McAlpine, Mrs. D. D.
Toronto, Ont.

McCulloch, Mrs. Ray
Campbellford, Ont.

McEachern, Mrs. Danbert
London, Ont.

McNab, Miss Lillian
Hamilton, Ont.

Mickelsen, Mrs. Gerda
Toronto, Ont.

Mitchell, Mrs. D. J.
Edmonton, Alta.

Muir, Miss Iva
Montreal, Que.

Mundie, Miss Marion
Hamilton, Ont.

Mundy, Mrs. Basil
Woodstock, Ont.

Murray, Mrs. Wm. C.
Hamilton, Ont.

Pattison, Miss Margaret
Badjeros, Ont.

Pettey, Mrs. Ray
Campbellford, Ont.

Polly, Mrs. Mary
Brockville, Ont.

Powell, Mrs. O. J.
Chatham, Ont.

Purvis, Miss Jessie
Brockville, Ont.

Reid, Mrs. A. W.
Beamsville, Ont.

Ross, Mrs. Robert
Lucknow, Ont.

Smith, Mrs. Mary Margaret
Ancaster, Ont.

Smith, Miss Sheina
Portage La Prairie, Man.

Spalding, Miss Arthena
Perth, Ont.

Stevens, Mrs. Robert
Listowel, Ont.

Stirling, Miss Elizabeth
Markham, Ont.

Swan, Mrs. Robert
Wallaceburg, Ont.

Turner, Mrs. Ella May
Toronto, Ont.

Vila, Mrs. H. M.
Hamilton, Ont.

Watson, Mrs. Wilfred
Howick, Que.

Webber, Miss Marion
Wallaceburg, Ont.

Wright, Miss Beatrice
Weston, Ont.

SYNODICAL GIVINGS

January — July

	1970	1971
British Columbia	$ 7,364.08	$ 8,154.93
Alberta	2,526.75	5,560.67
Saskatchewan	3,043.23	4,736.46
Manitoba and Northwestern Ontario	4,724.89	5,399.46
Hamilton and London	55,692.78	53,798.25
Toronto and Kingston	59,550.75	56,200.00
Montreal and Ottawa	23,733.74	27,412.60
	$156,636.22	$161,262.37
Special Gifts	5,171.80	5,917.65

* * *

IDEA — One Presbyterian Women's Group very imaginatively used the concluding chapter of the study book **Man, Media and the Message** to present the major elements in gospel communication. Three ladies took the parts of the key words, Kerygma (preaching), Koinonia (fellowship) and Diakonia (Service), each one being shown visually as a part of a circle. As the first one gave a short explanation of the term she was presenting, she attached her third of the circle on the wall. The second and third added their thirds as they explained their terms. Joined together, the complete circle revealed "God" at the centre and "You and Me" around the circumference holding the circle together. As the next step, a cross formed with the words "Communication" and "Gospel" was put across the circle to emphasize again that the purpose of all three elements is communicating the Gospel. The presentation was a prelude to the filmstrip "Renewal."

THE '71 PRESBYTERIAN CONGRESS

by SHEILA ROBERTSON, First Church, Edmonton, Alta.

The 1971 Presbyterian Congress held in Guelph was great.

The keynote address was by Rev. Dr. Albert H. van den Heuvel, an ordained minister of the Netherland Reformed Church, an exuberant speaker. He is director of the Department of Communication of the World Council of Churches. The mornings began with Bible study led by Dr. Hans-Ruedi Weber, ordained pastor of the Swiss Reformed Church, and professor at the Graduate School for Ecumenical Studies in Switzerland.

It was a joy to have opportunity to know better some delegates with whom we came in contact more frequently, more particularly our room-mates. There was an openness and a seeking for understanding and for a solution to problems. There was an enthusiasm evident amongst the delegates, some of whom attended at their own expense. There was a feeling of oneness, we felt free to speak to anyone. I felt at home in this large group where the hymns and procedures were familiar. We left the Congress with the hope that we might find ways of improving our service in our local congregations.

* * *

CONGRESS '71 had many, many facets

by ANNA STECH, Willowdale Church, Willowdale, Ont.

It meant listening to guest speakers from the World Council of Churches' headquarters in Geneva, showing our theme "The Crux of the Matter" to be part of the mainstream of Reformed thinking all over the world. The current trend is away from concepts and solutions which are usually imposed on others, and toward giving *the* central place in the Christian community to the crucified Christ, Whom we serve together.

CONGRESS '71 meant fellowship, the open give and take in our discussion group, the friendly talks with whoever happened to be beside you, at meetings, at mealtime or walking from one building to another. It meant deeply felt Christian communion as we sat on the grass, and broke bread together at the Lord's Supper.

CONGRESS '71 meant concern about our overseas missions. Several leaders of the emerging churches spoke to us. Their messages covered a large range of attitudes from "missionary come back, we need your help" (Nigeria) to "we don't want to be a copy of you, give us a chance to be ourselves" (Guyana) to "we want to be equal partners with you, we are no longer a daughter church, now we are sister churches" (India). Underneath it all I sensed the message "sure we are poor, but that doesn't mean that we are not responsible mature Christians."

In one of the unofficial discussion groups, Dr. Albert van den Heuvel from Geneva insisted that mission money should be given without strings attached, without specific designation for certain projects. Also, he explained, many developing countries feel that they are not getting a fair deal in world trade. Therefore the indigenous churches are asking the Western churches to allocate part of their missionary budget to research in this field, and to finding ways to pressure government and business into more ethical aid and trade practices. These countries feel that they would need far less foreign aid if they received a fair price for their products and were not overcharged on the goods they must import. The churches too would be far more independent if the standard of living of the whole country were improved.

CONGRESS '71 meant the encouragement of seeing so many enthusiastic and dedicated young people, representing young Presbyterians from coast to coast. But, as we listened to these young delegates and heard about the interest in Jesus and in the Bible among their fellow students, we too felt discouraged because so very many young people absolutely refuse to go anywhere near a church. Discouraged — because our attempts to close the churches' credibility gap are too few and far between.

In retrospect, CONGRESS '71 looked also like a comfortable get-together of comfortable Presbyterians. Although all the words about obedience and total sacrifice cut into the amount of sleep we got, it didn't seem to affect anybody's appetite. There certainly was no austerity in the cafeteria of Guelph University. Looking back it connects in my mind with a remark of Dr. Hans Ruedi Weber during our Bible study. He said: "We give 10% to keep the 90% safe."

The main thrust of the Congress was towards cooperation within the Christian community — the crucified Christ being the central force within our congregation and all of us with our different callings and gifts serving Him in many different ways, caring about each other and supporting each other, whether we agree on much or hardly on anything at all.

Dr. Albert van den Heuvel said: "You need the people you can't stand in your congregation. This is the strength of the Christian community — we need each other." Imagine what this spirit could do to your congregation — let's all give it a try.

Your Prayers are asked

— for Miss Leslie Landell as she seeks to minister to the patients of Riverdale Hospital, Toronto, that she may be granted wisdom and understanding in all her contacts; and for Miss Sandra Percy in her work in the Inner City Indian Mission, Winnipeg, that she may have understanding and patience in this difficult work.

— for Miss Helen Oliver in her inner city ministry to the people in north-end Hamilton, and Miss Linda Wood in Red Deer Presbytery, that they may be very conscious of His presence and guidance in these early months of their full-time Christian service.

— for all officers and leaders of groups who are planning the programmes and other activities for the autumn and winter months that through their efforts members of the groups may grow in knowledge of and concern for the Mission of the Church.

— for all Leadership events being held in synodicals and presbyterials that those who attend may receive encouragement, information and skills to help them carry out their responsibilities.

— As we write these prayer suggestions, two single missionaries and two couples are preparing to go to Nigeria and are awaiting visas. Miss Dorothy Bulmer is returning to service with the Presbyterian Church in Nigeria; Rev. Donald MacKay who has served a term with a World Council of Churches Ecumenical Team in Italy has been appointed as an ordained missionary; Rev. Robert and Mrs. Wilson and Dr. Ronald and Mrs. Unger are new missionaries appointed as ordained and medical missionaries respectively. Pray that their service in Nigeria may be a blessing to Nigeria and to the Church there.

— Beginning in September, the changes in administration in home and overseas missions approved by the 1971 General Assembly will begin to be effected. Pray that those carrying out the changes will be guided to work to the glory of God. Pray for Council Executive and the Executive of the Board of World Missions that they may be conscious of the power of the Holy Spirit as they work toward the future of missionary work of The Presbyterian Church in Canada.

THE WMS AT WORK

(Several of the following news items were held over from the last issue.)

Synodical Meetings

MONTREAL AND OTTAWA

Sunny skies and gracious hostesses greeted the ladies of Montreal-Ottawa Synodical as they arrived at First Church, Brockville, on April 6 for their Annual Meeting. The President, Mrs. P. W. Murray, of Kars, Ont. chaired all sessions.

While the "Vision of Departmental Secretaries for 1971-72" was being presented, an opportunity was given for questions and comments on last year's reports and statements.

On Wednesday members were divided into groups during which various topics were discussed. Some of these were:

a) the practical aspect of having some of the work of the W.M.S. (W.D.) done by committees within a Synodical rather than in Toronto;
b) the possibility that the purpose of the Synodical Society might be fulfilled through a Council of Presidents with one person as a co-ordinator; and
c) flexibility in worship services, and meetings in general.

Miss Doris Blaise, who was installed as President, paid tribute to Mrs. Murray's dedicated and capable leadership during her term of office.

Following the theme, "Stir into Flame the Gift of God Which is Within You" the Rev. M. Putnam of St. Andrew's Church, Kingston, gave a most inspiring address. He reminded all that the duty of each Christian is to witness by word, by worship, and by works.

TORONTO AND KINGSTON

One hundred and twenty-seven members of the Synodical of Toronto and Kingston attended the 24th annual meeting held at St. Columba Church, Belleville.

Mrs. J. M. Burnett, President, conducted the worship services and enlarged on the theme "Into the 70's in Life and Mission." She said to follow Christ into the seventies is our responsibility, that Christ may dwell in our hearts and that we may know the love of Christ in our own lives. Like the disciples, we are given the command to "Go and Tell." Like the disciples, we are all different, but it is also our responsibility to work together. God had a purpose in creating black, white, brown and yellow. Everyone of us is given grace according to the measure of the gift of Christ and Christ will never ask us to do anything that will be wasted effort.

Much was gained from the discussion groups led by several members of Council Executive dealing with questions relating to the changes which may come if the proposed Board of World Mission is set up. With the amalgamation of the Board of Missions and the

WMS the whole picture of our mission would be widened and there would be the challenge for a greater work to be done. It is possible that some areas of work would be phased out but new opportunities would open up and the interest and support of the women would still be of utmost importance.

Miss Giollo Kelly, Executive Director of National Missions, gave a most interesting talk on a trip to the Holy Land and showed beautiful slides.

The Rev. Alex S. Calder, Peterborough, Moderator of Synod, conducted the worship service on Wednesday evening, reading from Romans 8. He said that Paul found a new life in Christ, an exciting life and he wanted to share it. Often excitement is missing from our belief. We have a commission to go and tell but we cannot force anyone to accept Jesus Christ. Our commission then is not to force but to preach and then step aside to let God do the rest.

At the conclusion of all sessions, the Sacrament of Holy Communion was celebrated. In a brief message, the Rev. David Murphy of St. Columba Church said "Who knows but the 70's could be the most spiritual decade in our twentieth century". We should be filled with hope and expectancy and look for a renewal of hope to greater things for God. Jesus told His disciples to be expectant. He would return and they would be given power. So it is with us.

HAMILTON AND LONDON

A bird's eye view of national mission work and an overall discussion of overseas work highlighted the annual meeting of Hamilton and London Synodical held in Paterson Memorial Church, Sarnia.

Delegates from Hamilton Presbyterial presented "Our Responsibilities at Home" by acting the parts of people involved in national missions, relating true experiences and showing slides. The work at Wayside House in Hamilton, for the rehabilitation of alcoholics, kindergartens in Chinese congregations, day care centres, hospital visitation, were some of the facets of the work reviewed.

In speaking on the work overseas, Miss Mary Whale said "As one door closes, another opens". As the overseas churches develop their own leadership, money from Canada will still be needed, but the overseas church will make the decisions on how it is spent. Understanding the new spirit in the newly developed churches is not enough, Miss Whale said, "You must practice that understanding. If you are Christians, and if you have faith, you must show it by giving help without strings."

Among the workshops on adult and girls' work was one on adult work in the future. The consensus was that concern is the nucleus for all activities and emotions that improve the quality of life. To meet the changing world it was said it is essential that every woman in each congregation be involved. Youthful involvement, it was felt, would help discourage the "hippie" wanderlust of the young. It was pointed out that subversive literature should be combatted with Christian literature.

Presbyterial Meetings

WEST TORONTO

At the April meeting of West Toronto Presbyterial a large audience was privileged to hear Mrs. H. Keefer, convener of the WMS Re-Assessment Committee, speak. Mrs. Keefer outlined the background of the plan for integrating the WMS and the Board of Missions and explained the part to be played by the Board of World Mission if formed at the 1971 General Assembly. She urged each group to reassess its work and its customs and each individual to reassess her own stewardship. Mrs. Keefer answered many questions which showed the interest and concern of members of the audience.

SUPERIOR

The theme of the Annual Meeting of Superior Presbyterial held in Thunder Bay was "Getting the Word Around". A review of annual reports given by the President, Mrs. M. M. Spidell, was followed by discussion. The guest speaker, the Rev. Kenneth Moffatt of First Church United, spoke on the modern way of "Getting the Word Around". He conducted a contemporary service of worship using a number of electronic devices to show how the WORD is spread. Discussion followed.

PEACE RIVER

Miss Ruby Walker was the guest speaker at the annual meeting of Peace River Presbyterial held in Forbes Church, Grande Prairie. Miss Walker spoke on the importance of the work of visitors in hospitals, senior citizen homes and nursing homes. The theme of the meeting was "How the Word Gets Around" and posters illustrating the theme were displayed.

BRUCE AND OWEN SOUND

The Annual Meeting of Bruce and Owen Sound Presbyterial was held in St. Paul's Church, Glammis.

The guest speaker, Mrs. Allan Neal, Sarnia, told of her experiences in India, developing the theme "He's not a Burden, he is my Brother". Mrs. Neal, a nurse, took part in the clinics, and witnessed evidence of malnutrition, leprosy, typhoid fever and lack of housing. She spoke of the hospital and training school at Jobat; a leprosy mission at Barwani; a school for orphans at Amkhut. She said many Indian people are learning to be leaders, teachers and nurses. The opening devotions stressed the need of Brotherhood and Love in the world.

A very meaningful "In Memorial Service" was presented using 1 Cor. 13, a prayer and inspirational poem.

The secretaries reports were distributed in excellent printed booklets. Mrs. Fred Miller, Owen Sound, explained by film and record, the Huron Feathers Sauble Beach project.

MAITLAND

"A Time to Wait" was the theme of the annual meeting of Maitland Presbyterial held in Melville Church, Brussels. The afternoon group of Ashfield Church conducted the worship service. Miss Charlotte Stuart, presently engaged in Inner-City Work at Queen Street East Church, Toronto, in speaking on the theme, said, "We cannot think of Waiting and Witnessing as being inter-related at all points." She told of the challenges of the work at Queen East congregation, and stressed the urgency of being involved where we are; making our own Christian witness in the spirit of love, serving with patience and understanding. For a discussion period, groups of seven were formed with a leader for each group.

Thankoffering Services

The theme of the Spring Thankoffering Meeting held at Knox Fellowship Hall, Knox Church, Weyburn, Sask., on April 22 was "Latin America: Reform or Revolution."

The meeting convened at 6.30 p.m. with a supper featuring Latin American dishes. Interest centres were set up with maps, arts and crafts, and pictures of aspects of Latin American culture. Worship was conducted by Mrs. C. Johnson followed by a film "Background to Latin America".

The program included a panel discussion, the feature speaker being a student from Regina Campus, University of Saskatchewan, whose home is in Trinidad. Questions and coffee rounded out an informative evening.

* * *

The W.M.S. groups of St. Paul's Church, Port Hope, held their Easter Thankoffering meeting on April 19. Groups from neighbouring churches also attended. Guest speaker was Mrs. William Fitzsimons from Beaverton, who showed pictures taken on a trip to the Holy Land. She took her audience with her as she progressed though Old Testament history into the New Testament in the time of the Lord Jesus Christ, demonstrating how the Bible is living and relevant for our modern day. Mrs. Georgina Holton sang two solos appropriate to the theme of the travelogue, "I walked today where Jesus walked" and "The Stranger of Galilee".

* * *

The April Thankoffering meeting, held jointly with the Annie A. Noble Auxiliary and the Eileen M. Black Auxiliary, of Queen East Church, Toronto, also was the 80th anniversary of the Annie A. Noble Auxiliary, and was attended by many members and friends.

Devotions were conducted by the Rev. J. C. Robson, and Mrs. J. M. Burnett, President, was the guest speaker, and after expressing the greetings and good wishes from Council Executive, gave a most interesting description of her visit to Indonesia and other Asian countries.

* * *

A combined Thankoffering meeting of all the Missionary groups in Regina, met in St. Stephen's Church, Regina, to hear Mr. Harold Morris give a report of the meeting of the General Board of Missions in Toronto. The ladies felt sure from his report there was and will be plenty of work for all who are interested in the General Mission of the Church and the Women's Missionary Society in the years ahead.

* * *

Four CGIT girls led the opening worship service when St. Andrew's Presbyterian Women, Swift Current, held their Spring Thankoffering meeting. The theme of the service was "The Light Within". Contemporary hymns were sung and a model of a church building was brilliantly lit up at the appropriate time in the meditation.

Miss Lynn Lewchuk, daughter of our Explorer leader, told about a trip which she had taken to Germany last year. She displayed pictures, dolls in native costume and books which she had obtained while there. She was able to spend one day in a German school and thus compare their lessons with her own in Canada.

A report of the Saskatchewan Synodical meeting was given, including a resume of the business sessions, an account of the educational portions of the meeting, details of the address by Mrs. J. M. Burnett, President, and highlights of the tour to the Provincial Museum.

* * *

The guest speaker at the Easter Thankoffering service of St. Andrew's Church, Hanover, was Mrs. Barry Lang, Lutheran Missionary on furlough from Guyana. With the aid of fascinating slides, Mrs. Lang provided an entertaining and informative look at this country where she and her husband have been stationed for eleven years. She also delighted the audience with native songs and music. The Choir was formed by members of CGIT and Explorers.

Three generations of one family who are members of the WMS group of St. Andrew's, Hanover, and related to the speaker: l to r: Mrs. Gordon Mackey; Mrs. Barry Lang, the speaker (a cousin of Mrs. Mackey's); Mrs. George Braithwaite (daughter of Mrs. Mackey); and Mrs. John Aljo (daughter of Mrs. Braithwaite).

The WMS group of Knox Church, Embro, Ont., entertained former members and friends at an Easter Thankoffering and Historical Luncheon.

After visiting a Memoirs Table, which held many pictures and clippings of former days in the group, and viewing the newly composed History Book, sixty-one ladies enjoyed a smorgasbord luncheon. Presbyterial President Mrs. Kenneth Rayner gave a most interesting inspirational address. She spoke of the changing scene, uncertainty in many overseas fields today and the problems of missionaries in other lands, as well as the expansion of the many social services provided by the WMS on the home front.

Mrs. James Hossack, the group historian, gave highlights of interest through the years, since the formation of the Women's Foreign Missionary Society in the Embro Church in 1878 and invited participation in collecting data and pictures for a complete history of the Zorra Church and its several organizations. She also told something of the work of George Leslie MacKay, who went from the home church to Northern Formosa about 100 years ago.

Guests were present from Penetanguishene, Dundas, Paris, Woodstock, London, St. Mary's and the surrounding district.

Ladies Groups Amalgamated

The former Northside Church, Calvin Church and Walter Martin Church in North Regina amalgamated in the latter part of 1970, to form the Norman Kennedy Presbyterian Church of Regina.

The ladies' groups in these congregations were reorganized and became The Norman Kennedy Presbyterian Women — an associate Women's Missionary group.

Getting the Word Around By "Pot Sessions"

The Promotion and Outreach Committee of Winnipeg Presbyterial, which handles the duties of the former offices of Afternoon and Evening Group Secretaries, Friendship and Service and Home Helper Secretaries has held four rallies, which it has termed "Pot Sessions" (Promotion Outreach Therapy Sessions) presenting the study for this year — "Getting the Word Around". These rallies were outstanding successes, over two hundred people had the opportunity of participating, and a great deal of thought and hard work went into making them successful. Every form of communication was presented through singing, film, book displays, art displays, material from the Bible Society, our own publications and other publications. We were shown how we are influenced by what goes on around us, especially by television and the news media. Those who attended the rallies came away with a deepened sense of responsibility for the part they must play in today's world.

At two of the rallies a group calling themselves "GOOD NEWS" provided wonderful leadership in the singing and also provided many musical items themselves. They are a group of ten housewives from the Fort Garry Area of Greater Winnipeg who organized themselves in January of this year into a guitar playing singing group. They go to such gatherings to sing old and new hymns as well as secular songs. They also go to Senior Citizens and Nursing Homes to entertain the patients and residents.

Winnipeg Presbyterial is fortunate in having such a Committee to give stimulating leadership.

Chair Given By Presbyterian Women

When a desk and chair for the Vestry of Knox Church, Neepawa, Man., was dedicated in memory of Mrs. Mabel Thomson by the Thomson family, an extra chair for the Vestry was also dedicated in memory of Mrs. Thomson by the Presbyterian Women's group and friends. Mrs. Thomson was a faithful and earnest worker in every branch of the Church and is sadly missed by her friends.

Groups Join In Leamington

In March, 1896, a branch of the Women's Foreign Missionary Society was formed in Knox Presbyterian Church, Leamington, Ontario. Sixteen members answered the roll that first year, and their total receipts for the year were $23.99. This group later became Knox Afternoon Auxiliary of the Women's Missionary Society, and has continued an active participation in the work of our church. The last charter member died in 1956 after sixty years of service.

Mrs. Jas. Reid holds longest membership now, having joined in 1914. In 1928 when she was Young Women's Secretary for the Presbyterial, she invited some of the young women of the church to her home for tea, and presented them with the idea of forming an evening auxiliary. Thirty-five young women responded, and formed the Sunshine Evening Auxiliary.

The years were taking a toll, and the membership of Knox Afternoon Auxiliary was gradually diminishing. At one time fifty-seven, by 1960 it was about twenty-five, and of that twenty-five the majority were over 70 years of age; and although still as interested as ever in missions, they could no longer take an active part in executive work. Three younger women were recruited from the evening auxiliaries to act as president, secretary and treasurer, and the regular meetings continued as before.

But the years were passing over the Sunshine Auxiliary at the same rate. Of the original thirty-five members, fifteen were still on the roll, with newer members making a total of about twenty-five. The young women who had joined in 1928 were now grandmothers, and nine had celebrated a Golden Wedding Anniversary. The need for evening meetings had passed, and they began to talk of meeting in the afternoon. As soon as the decision was made, it was an easy and natural step for Knox and Sunshine to join forces; and this they did on December 3, 1970, and became the Knox Sunshine Afternoon Auxiliary of the W.M.S. A full cycle had been completed. Mrs. Foster Jackson was first President of Sunshine; and she is now first president of Knox Sunshine!

There is strength in unity. Individuals come and go; but an Auxiliary should go on. And, with God's help, Knox Sunshine is anticipating another seventy-five years — or more.

"Togetherness" was Theme

The Spring Rally of the Moose Jaw Presbyterial held in Briercrest was attended by visitors and delegates from Moose Jaw, Swift Current, Assiniboia and Briercrest. The theme "Togetherness" was brought out in the worship services and other activities. A "Skit on Camping" presented by some of the Moose Jaw ladies was very amusing and thoroughly enjoyed as was the tape on "Camping" made by some of the young Swift Current campers.

Sack lunches along with soup and beverage provided by Briercrest ladies was followed by a sing song and "Surprise Activities." Miss Dorothy Keller, Regional Secretary, gave a summation of the activities and what "togetherness" means to us. Assiniboia ladies led the closing worship.

Thanks from India For Milk Powder

"Am delighted to hear that more skim milk powder is on the way! We are on the last package, so it will be most welcome. A couple of weeks ago I went to the dairy in Indore to get some milk powder for the hostels. The dairy people informed me that they would be making no more milk powder until September! It seems that the fresh milk supply dwindles to about half the cold season amount, and they don't have enough to make powder, so that was a blow . . . Milk powder is made in a couple of other places like Delhi, but pretty hard to get it here, and in large enough amounts to be of use to the hostel. . . Needless to say, the supplies you are sending will be more than welcome!" writes Pauline Brown from the Abey Home on the Bhil field, India.

Ed. Note: At the present time a WMS group and Church School from Willowdale, Ont., are sending regular amounts of milk powder to the Abey Home. One other church group is sending parcels from time to time. These are meeting the need.

Mark 80th Anniversary

"Men working" was the theme of Zion Church, Wellwood WMS, June meeting, to commemorate their 80th continuous year of the Zion WMS. The Ladies were pleased to mark the 90th birthday of Mrs. Elizabeth Suttie, a valued

Life member. Guest speaker was Miss Agnes Hislop, on furlough from the Bhil field in India.

Rev. R. K. Anderson Spoke to Sask. Groups

Japan Night at Westminster Church, Estevan, was a gala affair. The Sunday School children had a wonderful time all week painting huge Japanese scenes, and these furnished a cheerful background for the party. The pot-luck supper featured an assortment of oriental dishes as well as favourite dishes of the community. The young men of the congregation set up the tables and the ladies of the congregation kept a watchful eye over all. The young ladies of the congregation wore colourful Japanese costumes while serving the coffee. A table of Japanese artifacts added interest. Pictures done in coloured silks and other media indicated the painstaking efforts of the Japanese artisan.

After supper the Rev. R. K. Anderson showed slides depicting the work among the Koreans in Japan. He was showered with questions from his audience. He told of the status of the Koreans in Japan, some of the historical background which led to their present status, and gave a comprehensive idea of their present economic and social status in that country.

Mr. Anderson's pictures included a colourful survey of the day to day life in Japan, and showed the conditions under which the missionaries live and work. The ladies were happy to be given a glimpse into the home of some of our more recent appointees to Japan and to see their smiling faces. All this brought our missionaries closer to them and made their missionary effort appear a living thing. They are very grateful to Mr. Anderson for this experience.

St. Stephen's Church in Regina was also privileged to have a visit from the Rev. R. K. Anderson. He spoke to the men of the church at a noon luncheon and to the Explorer group and children of the Sunday School over the supper hour. Later in the evening he addressed an open meeting of the congregation sponsored by the Burning Bush W.M.S. Unit. Mr. Anderson also addressed a gathering of the women from Norman Kennedy Church.

One Hundred Women Attend Rally

Apple blossoms, cherry blossoms, a beautiful sunny morning, the Town of Picton on the blue Bay of Quinte and the lovely St. Andrew's Church was the setting for the WMS Summer Rally of Kingston Presbyterial.

Mrs. Effie Williamson, the President, presided over the meeting where 100 ladies gathered. Worship services were conducted by the ladies from Amherst Island and from Strathcona Park. Encouraging reports were given by the Treasurer, Mrs. J. Craig, by two delegates who had attended Synodical, and by Mrs. K. Hood who told of a Children's Rally held at Deseronto where 100 children or more had attended. Some of the Presidents informed us of changes made in their groups which were beneficial. A solo was rendered by Miss C. Mitchell, accompanied by Mrs. VanDusen. The guest speakers were the Rev. and Mrs. David Murphy of St. Columba Church, Belleville, who told of their work in Trinidad and Guyana and also showed slides.

WMS Rally At French Creek, B.C.

One of the largest gatherings of ladies from Vancouver Island Presbyterial (formerly Victoria Presbyterial) assembled at French Creek, when the ladies of St. Columba-by-the-Sea Church were hostesses for a WMS Rally. Special guest was Mrs. N. G. Robertson, President of the Synodical.

Victoria, Nanaimo and Port Alberni groups presented skits on past happenings in their groups for the B.C. centennial year.

Celebrate 50 Years Service

A very happy occasion took place on June 1 when over 75 guests enjoyed the celebration of 50 years of service in the WMS by the Nettie Main Auxiliary of Knox Church, Sheffield, Ont. Guests were present from WMS groups in West Flamboro and Kirkwall and from the Sheffield United Church. The president, Mrs. David Main, opened the meeting with a poem "Strangers are friends who have never met." A devotional service based on Galatians 6 led by Mrs. Park Grummet was followed by a beautiful memorial service in which a bouquet of white carnations and double white lilacs were placed on the Communion table by Miss Mary Grant of St. Andrew's, Hamilton.

An informative and interesting history of the activities of the Auxiliary was presented by Mrs. Harold Henderson. Guest speaker for the evening was the Rev. James S. Roe of Ajax, Ont., a former minister of the congregation, who spoke on "Women's Lib", taking his subject from Acts and dealing with the lives of two famous Bible women, Phoebe and Dorcas, and activities in the Church from early days to the present.

Refreshments were served at tables decorated with white lilacs and golden buttercups, and yellow tulips. The only remaining charter member, Mrs. Newton Grummet cut the birthday cake.

Miss Gollan Speaks at Agnes Gollan Group

For the first time since the formation of the Agnes Gollan Mission Circle of Alma St. Church, St. Thomas, in 1958, Miss Agnes Gollan attended a special thankoffering meeting of the group.

Through her message "Mission in the Seventies" Miss Gollan brought a fuller meaning of the word missionary to the congregation and inspired a greater interest in mission work. She explained that the face of things in today's mission must change. There must be a willingness to try new ideas and concepts and in this way not only missions at home but also missions all over the world will continue to grow successfully. "With her magnetic personality and charming wit, Miss Gollan made her visit a memorable evening for all," reported the group secretary.

Rally in Quebec

The atmosphere of warm, Christian fellowship will long be remembered by those who attended the Rally of the Quebec Presbyterial of the WMS (WD) held in St. Andrew's Church, Quebec City.

During the morning session a "National Workers Quiz" was held. This was done through the medium of posters containing pictures and information from the Glad Tidings, leaving the workers' names to be guessed.

A special feature of interest was a guided tour of their old historic church by the Rev. Mr. Bragg during the noon hour.

To give the ladies a better insight as to who the missionaries are and what is being done in the various fields each WMS group in the Presbyterial gave a presentation on one of the Mission fields, some 30 members taking part. This not only provided information but also an opportunity to observe different techniques of presenting a project.

Mother, Father, Daughter Banquet held by CGIT

The annual Mother, Father and Daughter banquet of the CGIT Seekers of Knox Church, West Lorne, Ont., was held in the church with the WMS members serving the dinner.

A musical program was presented by all the girls. Highlighting the entertainment was the "Tennessee Wig Walk" and a hilarious enactment of the poem "The Shooting of Dan McGrew."

Guest speaker, Miss Irene Dickson, lecturer at Ewart College, Toronto, gave an insight into the life at Ewart College and told the girls of ways in which they can serve the church. She spoke of the satisfaction she has received from her service in the church. A special invitation was given to the congregation to visit the college. As a token of their appreciation the girls presented a gift of money to Miss Dickson for the college.

The evening came to a close with the girls singing the CGIT song and everyone joining in for "Taps".

N.B. Mrs. B. Stalker reports they have a very active group of twelve girls, and they enjoyed the Mission Study.

Meeting In Chauvin

The Edmonton Presbyterial Semi-Annual Meeting was held in Chauvin, Alberta, June 5. Miss Agnes Hislop, the guest speaker, gave a very graphic picture of her work in India. Holding this meeting outside the city makes it easier for the ladies in all parts of the Presbyterial to get together.

Miss Knott At Collingwood

A rally at First Church, Collingwood, was attended by 135 ladies to hear Miss Eleanor Knott tell of her challenging missionary work at the Helen MacDonald School for Girls, Jhansi, India. With pictures she depicted a life of hardships, achievements, fellowship and an eagerness to hear God's Word.

Mrs. Russell Pogue, President, gave a warm welcome to everyone, especially Mrs. Daas, of Tottenham, formerly of Pakistan. An interesting and informative presentation of highlights of the Synodical Meeting in Belleville was presented by the four delegates who attended. A Communion service opened the afternoon session conducted by the Rev. Marshall Jess, minister of the church, assisted by members of the Executive of Barrie Presbyterial.

Be A Volunteer Nursing Home Visitor

Many volunteer visitors and members of all Presbyterian Churches attended a meeting on the theme "Be a Volunteer Nursing Home Visitor", held at Grace Church, Calgary.

Mrs. R. D. Jones, Friendship and Service Secretary, for Calgary Presbyterial Executive, convened the meeting.

Mrs. Gray, Social Director of one of the large nursing homes in Calgary, gave a very interesting talk and several guide-lines on what to do and what not to do, emphasizing the fact that there is a great need for volunteer nursing home visitors.
DO:— Check patient's condition at desk; get to know the patient, show interest; be a good listener, be cheerful, dress up, elderly people love to see visitors dressed up; be faithful in visiting; accommodate to the individual; keep notes — reporting at desk any change noticed in patient; remember special days; write letters, thread needles, or sew on a button; report to person in charge of visitations.
DO NOT:— Talk about yourself or make promises which cannot be kept; forget to tell patient if you have to discontinue visiting; pity or sympathize or contradict or show impatience at repetition.

Mrs. Gray finished by quoting: Stay close to God, stay close to man and bring them both together.

PRESS SECRETARIES

PLEASE NOTE: We are very sorry that it is impossible for us to print accounts of presentations of Life Membership and Honorary Membership Certificates and Pins. There are a great number of these during each year in our groups across Canada and we do not have the space to include them in our news pages. A list of those receiving Honorary Membership is printed once a year and the 1970 list is included in this issue on page 22.

Newslette

Miss Ruby Walker, deaconess of Calgary Presbyterial, visited the various youth and adult groups in St. Andrew's, Lethbridge, addressing some, organizing others, and assisting and inspiring all, during the week of May 3-9.

In Remembrance

Name	Church	Presbyterial
Mrs. John Glossop	St. Andrew's, Huntsville	Barrie
Mrs. Ellen Rogers	St. Andrew's, Huntsville	Barrie
Mrs. John Gilmore	Knox, Carberry	Brandon
Mrs. Murdo McIver	Grace, Calgary	Calgary
Miss Winnifred Pickel	Knox, Leamington	Chatham
Mrs. Elmer Fry	St. Andrew's, Newmarket	East Toronto
Mrs. Roy McDonald	St. Andrew's, Newmarket	East Toronto
Mrs. John Purchase	Cooke's, Toronto	East Toronto
Miss Agnes H. Edmonstone	St. Paul's, Hamilton	Hamilton
Mrs. Malcolm Heddle	St. Andrew's, Hamilton	Hamilton
Mrs. Frank Parsons	St. Andrew's, Belleville	Kingston
Mrs. Isabella Cruickshank	St. Andrew's, Picton	Kingston
Mrs. Sidna Beverly Nourse	St. Andrew's, Picton	Kingston
Mrs. George Dacres	Knox, Cannington	Lindsay
Miss Agnes Henderson	MacVicar Memorial, Outremont	Montreal
Miss Eva Fletcher	St. Andrew's, Welland	Niagara
Mrs. D. B. Milne	St. Paul's, Simcoe	Paris
Mrs. Elizabeth Alexander	St. Andrew's, Mooretown	Sarnia
Mrs. Maude Davis	St. Andrew's, Mooretown	Sarnia
Mrs. H. B. Thomson	St. Andrew's, Strathroy	Sarnia
Mrs. Retta May Jewell	Presbyterian, Bear Creek	Sarnia
Mrs. Geo. Coutts	Knox, Conn	Saugeen
Mrs. Gilbert Dow	Caven, Exeter	Stratford
Mrs. D. E. Hodge	Presbyterian, Atwood	Stratford
Mrs. James B. Nichol	Knox, Listowel	Stratford
Mrs. F. A. Moses	Knox, Mitchell	Stratford
Mrs. W. S. Nairn	First, Thunder Bay (F)	Superior
Mrs. J. S. Riely	Kerrisdale, Vancouver	Westminster
Mrs. Charles Chambers	First, New Westminster	Westminster
Mrs. Nellie D. Campbell	Knox, New Westminster	Westminster
Mrs. Alex Duncanson	Runnymede, Toronto	West Toronto
Mrs. Louis Egan	St. Paul's, Vaughan	West Toronto

THE NEW GENERATION IN AFRICA

Study Resources for 1971-72

For Adult Groups

A packet containing the book BEYOND INDEPENDENCE, by Donald M. Timkulu; three session outlines, prepared by the Adult Committee, dealing with concerns described in the book and Worship Suggestions $2.00

For Teenage Groups

A packet containing the book ALL IN AN AFRICAN LIFETIME by Wilfred Grenville-Gray; a guide for each of the sections including Bible Study prepared by Pat Hanna; a list of resources, information about Affiliation and offering projects . . . $2.00

For Children's Groups — COC and Explorers

A packet containing a Course for Primary and Junior children NEARLY HOME to help boys and girls become acquainted with African boys and girls; a Resource book WHY THE SPIDER LIVES IN CORNERS by Olivia Pearl Stokes; ten pictures from Africa and supplementary information $3.00
(For more detailed descriptions of the above see June-July GLAD TIDINGS p. 20-21.)

Additional Resources

AN AFRICAN PANORAMA by Anne M. Spencer

An introductory book on customs, religion, education, politics and moving into a new age without losing cultural values, in Africa $1.75

NO MORE THE ROUND MUD HUT by William E. Roth

Young Africans speak about the problems, priorities, national and personal goals they see as most important for Africans today and tomorrow $1.50

PALAVER

Dramatic discussion starters from Africa which will involve groups in discussing some of the problems of Africa today $1.50

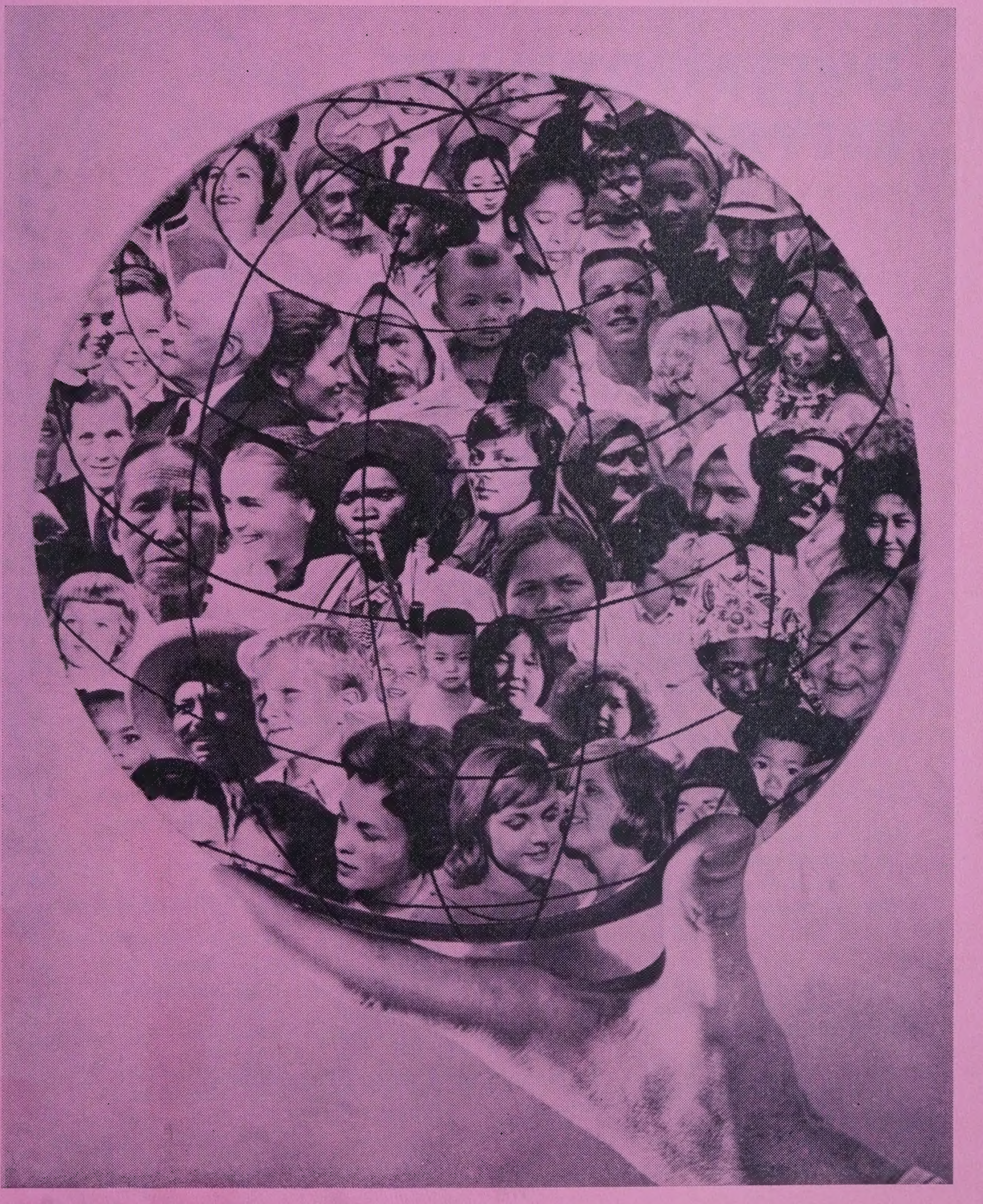
THINGS FALL APART by Chinua Achebe

The story of Okonkwo, an important man in the Ibo Tribe in Eastern Nigeria, when the white men were appearing on the scene — their arrival brought a tragic conflict to the tribe $1.30

Available from the W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Drive, Don Mills 403, Ont. With orders of $5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

OCTOBER 1971

GLAD TIDINGS



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THANKOFFERING SERVICE

(prepared by Miss Irene Dickson, Lecturer in Biblical Studies at Ewart College)

ORGAN PRELUDE

LEADER: In response to God's goodness to us, we meet in a special service of thanksgiving to offer to God our praise, our prayers, and our gifts of money. At the same time we renew our commitment to Jesus Christ by dedicating ourselves again to Him and to the service of the Christian Church.

CALL TO WORSHIP: Psalm 100 (to be read by the leader or by the leader and the choir)

LEADER: *Let us worship God. Let us pray.*

We praise Thee, O God, our Father, our Creator, the giver of every good and perfect gift, the Father of Jesus Christ our Lord. We praise Thee, O God, the Son, who hast showed us the love of God and hast achieved our forgiveness by death and resurrection.

We praise Thee, O God, the Holy Spirit, who dost comfort us and strengthen us.

We praise Thee, Father, Son and Holy Spirit, one God, ever to be adored! Amen.

HYMN 91 Praise, my Soul, the King of Heaven.

UNISON READING OF PSALM 103

OLD TESTAMENT LESSONS
First Reader — Deut. 8: 11-20
Second Reader — Deut. 15: 7-11

HYMN 583 (Elmhurst) O God of mercy, God of might.

NEW TESTAMENT LESSON
Third Reader — II Corinthians 9: 1-15

LEADER OR THIRD READER

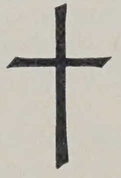
One of the lovely ideas in the exhortation of Paul to the Corinthians is that our generosity to others has the power to draw them to God. We reach out a hand to our brothers, to those in need, and they respond with prayers of thanksgiving to God. Men see our good deeds and glorify God. It is a tremendous responsibility to realize that some kindness we can do for others can turn their thoughts and hearts to God, and to think that such actions bring Joy to God.

For us, the example of giving is found in God himself who gave Jesus Christ, the only begotten Son. For us, the example of giving is found in Jesus Christ Himself who, though He was rich, became poor for our sake.

When we think of thanking God for His goodness to us, let us remember the inexpressible gift of God to us — the gift of Christ — and let us in response reach out to others.

Can we who have been so graciously treated by God be anything else but gracious, loving and kind to our fellow men?

As the abounding grace of God is shared by more and more people, the greater is the chorus of thanksgiving that ascends to the glory of God.



LEADER: *Let us pray*. The prayer is a *bidding prayer*. In the silence after each bidding, please offer your own prayers to God.

Let us *praise God* for His goodness to us . . . (period of silence)
Let us confess our failure to do God's will and our reluctance to respond to His love . . . (period of silence)
Let us *thank God* for our life, our health, our homes, for Jesus Christ the head of the Church and for the gift of the Holy Spirit . . . (period of silence)
Let us *pray for others,* for our missionaries, for our world, for our political leaders, for the poor, the lonely, and the dying . . . (period of silence)
Let us *commit ourselves* again to the following of Christ and to the service of others . . . (period of silence)
Thanks be to Thee, O God, for the privilege and power of prayer. Thanks be to Thee for Jesus Christ in whose name we offer our prayers to Thee. Amen.

HYMN 318 (Silchester) Stand up and bless the Lord.

LEADER: Let us now respond to God's goodness and love by giving an offering that can be used for others.

THANK OFFERING

LEADER: *Offertory Prayer*

Be pleased to accept our offerings, O God. We have offered our hymns and prayers in praise of Thee. We now offer our money to be used to assist others. We now offer ourselves, the gift of our love and devotion, for all the days of our lives, which remain to us.
Through Jesus Christ, our Lord.
Amen.

HYMN 450 (St. Peter) O Jesus, King most wonderful.

CLOSING PRAYER:

Thanks be to Thee, O God . . .
The Lord bless us and keep us:
The Lord make his face to shine
upon us, and be gracious to us;
The Lord lift up his countenance upon us
and give us peace.
Amen.

(This service may be enriched by a solo or anthem or by a children's choir singing a hymn or song of thanksgiving. Where possible, the readings should be from the Revised Standard Version or the New English Bible.)

* * *

BOOK REVIEW

DAYS AGLOW, by Carla Holtermann, G. R. Welch Co., Toronto, $3.75.

In this slim volume the author explores many facets of our daily relationships, and shows how to live life to its full and radiant best as each part is kindled with light and love from Christ. To enhance her own thoughts, she has added to each chapter appropriate quotations, Scripture verses, prayers or poems. Although intended primarily for personal enrichment, this book contains much useful material for groups to use in the preparation of worship services.

* * *

WMS

Thankoffering Envelopes

at $1.00 per hundred

available from

WMS Book Room, 50 Wynford Drive,
Don Mills, Ont.

APPOINTED TO NIGERIA

The Rev. Robert Wilson is a graduate of the University of Saskatchewan and Knox College, and served for three years at Chauvin and Wainwright, Alberta. He is married and has two children, Ian, 4, and Jennifer, 2. Mrs. Wilson was born in Scotland and is a nurse.

Mr. Wilson will be involved in a team ministry in city congregations in Western Nigeria. The team will consist of himself, two Nigerian ministers, and the Rev. Russell Hall. The congregations will include three congregations in Lagos, and the congregation in Ibadan as well as four northern congregations. Mr. Wilson will not know what his specific responsibility will be until he arrives in Nigeria. Asked in what area he would be most interested, he said, probably the work in Ibadan because a new congregation is being planned there and there is considerable work among university students.

The assignment is for two years and four months. The first three months will be spent in Lagos.

Dr. Ronald Unger is also a graduate of the University of Saskatchewan. For the past two years he has had a general medical practice in Fort Churchill, Manitoba. His wife, a nurse, is a native of Manitoba and lived for five years in Saskatoon.

Dr. Unger has been appointed to the Queen Elizabeth Hospital in Umahia. He plans to do general practice work. The Hospital, badly damaged during the war, is now restored but because sufficient medical

Dr. Ronald Unger, Mrs. Unger, Mrs. Wilson and the Rev. Robert Wilson

personnel has not been available, the number of patients has dwindled. There are, however, many people needing medical attention. Dr. Unger will not know his specific responsibilities and the plans to meet the needs there until he arrives in Nigeria. His appointment is for one and one-half years.

* * *

Appointment of OVERSEAS VOLUNTEER

Muriel Copeland

Miss Muriel Copeland is the first to be appointed under the new plan of the Board of World Missions for Overseas Volunteers. She left Canada in early autumn for Greece, via Geneva.

Muriel graduated this spring from Ryerson Polytechnical Institute, Toronto, in Home Economics. When asked her reasons for volunteering, she said, "Home Economics is a vocation that is needed everywhere in the world and I was willing to go just about anywhere that there was a need. The World Council of Churches had an opening which sounded really interesting . . . "

She will go first to Geneva to find out more about the position and for the first six weeks in Greece will undertake an intensive language course (She has been trying to learn some of the Greek language on her own since she decided to go). She will be based at Iraklion on the island of Crete. Her responsibilities will probably include some teaching at a Home Economics School outside of Iraklion as well as working in some of the surrounding villages. It will involve canning, hygiene, infant care, handicrafts and recreation.

The term is for two years with a "cost of living" allowance in place of a salary.

TEACHING IN NIGERIA

by Joan Gowland*

August twenty-third, 1970; Nigeria at last! It was hard to believe, even as our plane circled over the tropical vegetation before landing at Lagos after the ten hour flight from Toronto. It became more and more real as we drove through a large market near the airport and then on approximately eighty miles to our destination, Aiyetoro Comprehensive School. Here we were to spend two weeks completing our CUSO orientation program. The enthusiasm and friendliness of the students and staff of the school was a most encouraging introduction to our future teaching assignments. Two weeks later those of us bound for the Northern States of Nigeria set out on a twenty-four hour, 500 mile train trip north to Kaduna, where four of us were met by people from Ahmadu Bello University sixty miles further north at Zaria. It was quite fascinating on the train journey to see the transition from tropical forest to savannah (treed grasslands). Dinner on the train was an experience not easily forgotten. Although we had been introduced to some Nigerian food already, it had been minus the hot pepper Nigerians like so well. After the first few mouthfuls of dinner on the train, tears were streaming down my face. The Nigerian gentleman sitting across from me said "You must be new to Nigeria, but just wait — in three weeks you'll be used to the pepper." Despite his prediction, I still find the highly peppered dishes too hot to eat comfortably.

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*Miss Gowland accepted a position with CUSO to teach in Nigeria.

Ahmadu Bello University was started in 1962, but prior to that the Nigerian College of Arts, Science and Technology had existed on the same site. There are now over 2,000 students in many faculties such as Medicine, Agriculture, Veterinary Science, Pharmacy, Education, Law, Engineering, Science, Arts, etc. I am teaching in the Department of Chemistry and worked during the past year with first year students from Science, Pharmacy, Agriculture and Veterinary Faculties and with the final year Chemistry Students. I have really enjoyed working with the students and staff here very much. The chemistry department is well equipped for undergraduate teaching and the students generally are enthusiastic and hard working. We have a staff of fifteen in the department, half of whom are Nigerian with the rest from Britain, India, Germany and myself from Canada. Such a distribution of staff is typical of the University in general. As a result, living on such a campus is not typically Nigerian. Most of the housing is right on the campus. This is further emphasized by the fact that we are eight miles out from Zaria in the country.

There are many other interesting facets of life here in addition to my teaching. The climate is not quite what one imagines for the tropics. I suppose "steamy" is most often associated with the tropics and in fact it is quite a good description for areas along the coast. However, here in Zaria we are further north and also 2,000 feet above sea level. As one of my students said, we have three "seasons", rainy, dry and harmattan. Last September I arrived just at the end of the rainy season (about 40 inches of rain fell last summer). Rather than long tropical rains, we have shorter severe thunder storms. During the rains the prevailing winds are from the south. During the dry season the winds (if any) are from the north. About November, Harmattan winds began to blow. These are dust ladened cool winds from the Sahara which blew intermittently into February. Visibility is very low (many air flights are cancelled) and dust coats floors and furniture, etc. Night time temperatures were sometimes in the forties and day time temperatures in the low seventies. That feels cold when you only have light summer clothes and no heating in the buildings. However, since late February we haven't felt cold! The daytime maximum temperatures have been 95°F or above. Now (late April) everyone is waiting for rain and indeed the winds are blowing from the south and there are clouds on the horizon (something we've hardly seen since September) but we've only had two very brief showers so far. The main occupation of the people in this area is farming and of course the land is very dry at this time of year except near the rivers. For example, the Kubani River near the campus is completely dry but four or five feet below the surface there is water. The farmers have dug holes in the river bed (sand) and use the water to irrigate small plots of land along the river.

Although my teaching has kept me enjoyably busy and occupied there have been many activities outside of work in which to take part. There are many sports facilities, e.g. for badminton, tennis and swimming. There is a group called "Zaria Singers". In two weeks we will be giving our third concert of the year. The Zaria Field Society has been a most interesting group for learning more about Nigeria and for getting to see some of the surrounding countryside. For example, one of our speakers, Mallam Ishaku, told the story of Dr. Miller who was the first medical missionary to work in the Zaria area in the early 1900s.

Some of our field trips have been to insulbergs in the area. These are rock hills, some several hundred feet high, which rise above the otherwise fairly flat countryside and which make for interesting climbing. On other trips we toured the old cities of Zaria and Sokoto.

I have also been quite active in church activities. Although the pioneering work was started by Anglican missionaries, there are churches of all denominations in the Zaria area. Before 1966 there was an active Presbyterian Church in Zaria and just during the past year it has begun to hold services again. There are also two university chapels. There are Sunday Schools associated with these churches and I teach occasionally at the Sunday School on campus. In most of the churches, there are no full time ministers and so they rely on interested laymen to take the services and carry on the work.

These are a few of the aspects of living in Nigeria which have interested me. There are many others, such as the colourful customs, and celebrations, for example, Sallah celebration, the wild life, travel in Nigeria and the experience of bargaining in the market for your purchases. All in all — it has been and continues to be a most fascinating and rewarding experience.

St. Andrew's Presbyterian Homes, Inc.

NURSING CENTRE

by MRS. GRACE E. HENRY

In 1963 the mortgage of $50,000 on Benny House was cleared. By 1969, an amount slightly in excess of $200,000 had accumulated from gifts and legacies.

With the aging of the residents the need for nursing care became more acute, especially since many of them could not afford the rates at private nursing homes. Therefore, the Board decided to add another wing to the Home, for nursing care.

The architect declined to make an addition without major alterations to the existing building; hence the decision to erect a separate building in the rear of the residence. The Nursing Centre was completed in September, 1970 and was occupied the first of October.

At the end of the year 1970 both the furniture and the building were paid for completely. Most of the furniture in the Sun Room was purchased with a gift from the residents of Benny House and most of the office furniture with a gift from a group in Stanley Church.

The Nursing Centre, all on one level, contains four private rooms and two wards of four beds each, a sun room leading to a ramp and patio, an office, a supply room, a utility room, a kitchen and two bathrooms. Also, each bedroom or ward has its own two-piece bathroom. A nurses' apartment, a nurses' change room, store rooms and boiler room are on a lower floor.

Two patients who were former residents have come back from nursing homes, two others came from the residence and have returned there. The other patients came from other private nursing homes and most show a marked improvement. All but one are now able to gather in wheel chairs in the Sun Room. All the wheel chairs are gifts. The Evening Auxiliary, by collecting Dominion Store slips, has provided a stretcher, a T.V., seven folding tables, a radio, a wheel chair with table, a commode, two bathtub safety bars and two glider canes as well as some equipment for the residence.

A story on St. Andrew's Homes, Montreal, by Mrs. Grace Henry appeared in the January 1969 issue of Glad Tidings. At that time the addition of a Nursing Centre was being considered.

The Head Nurse is on duty from 8 a.m. to 4 p.m. five days a week with two nursing assistants — two being needed in the morning when patients are bathed and beds changed while the nurse is giving treatments and medication, planning and ordering.

From 4 p.m. to 12 midnight, one registered nurse with one nursing aide is on duty and the same from midnight to 8 a.m. The weekend is covered by extra R.N.s and aides who work only two days a week. One cook works five days and one the weekend.

The same Maintenance Company which has served the Residence since the beginning now supplies the Centre with a Japanese gentleman affectionately known as "Harry". As in the Residence, the linen is brought in by a Company and taken out for washing.

A well organized group of Volunteers reports daily for work to do all the little things that mean so much to the patients, like reading mail, writing letters, making 'phone calls, getting drinks, taking them for a spin in their chairs, watering flowers, carrying trays, feeding some, and just talking.

There is still work to be done. The Residence requires painting inside and out, the dining room needs new curtains; and both buildings need the window washers.

Thanksgiving

by Marjorie Cunningham

Thanksgiving then, should surely be,
The crowning joy within the heart,
When gratefully we come to Thee,
And gladly there, our praise impart.
For blessing all our efforts here,
Through seedtime, summer, harvest, fall,
With all the bounties of the year,
Thou hast been more than all in all.
With sweet content our minds are stayed,
As barns are filled with golden grain,
And tree and vine with fruit o'erlaid,
Proclaim Thy bounty once again.
I take with joy Thy gifts to me,
A thankful heart I bring to Thee.

The Synod of CHURCH OF NORTH INDIA meets for first time

by MARGARET F. KENNEDY

The Synod, the highest court of the newly-established Church of North India, was held in Jullundar, Punjab. Six separated parts of the Church universal had been grafted into one body in Nagpur five months previously — would the body now hold together and begin to function? It was an exciting experiment but there was one strong cohesive force, the will to be one in Christ, and faith that this will was of Him!

The experience of oneness and the acceptance of one another among the Indian leaders, bishops, clergy, laymen and women, was quietly evident each morning. From 6 a.m. to 7 a.m. there was a Communion service and each day the mode of administering the Communion differed so that all shared in what had been the Presbyterian, Methodist, Baptist and Anglican traditional way, and the Order of Service was that of the Church of South India. There is to be no enforcement of any one way, unless and until the C.N.I. itself in the years ahead finds a desired and a better way. The Synod was convened after breakfast when there was Bible study and discussion groups before the first business session at 9.15 a.m. Similarly, the first session after the lunch break was discussion, in groups, on prepared questions re the meaning and breakdown of Christian Unity, Witness and Service, these being the words inscribed on the C.N.I.'s shield. All of this helped to bring people closer together in the sharing of thoughts.

If you really wanted to see how people were getting along, you just needed to come into the dining room where up to 200 people ate — and talked! When an announcement had to be made, there had to be a great banging on tables to get a word in! The 25 or 50 women present had no chance amidst that male clamour! Incidentally, there were about 15% foreigners present. We were occupying the beautiful compound of the United Christian Schools in Jullandar and we were welcomed and waited upon by senior students. We heard many came from poor homes in the villages, so there was a readiness to express appreciation to them. After money was collected, two of the girls came into the Synod and gave a note to the Moderator. They expressed thanks for the gift but wished that it be added to the amounts being given for the East Bengal refugees!

Rt. Rev. Eric Nasir, Bishop of Delhi, was elected Moderator of Synod and Rt. Rev. R. S. Bhandare, Bishop of Nagpur, was elected Deputy Moderator. Bishop Bhandare before November was the Executive Secretary of our former United Church of North India and this summer went to Canada to attend the World Mission Consultation. There were times when both were needed to keep order — it was a meeting of "the saints," but was not always too saintly. The most controversial matter was the report of the Nominating Committee. They could not hope to please everyone with 19 dioceses and the varying traditions all feeling they should have some representation! A sister of an Anglican order seated by me was rather horrified at the freedom of the floor — she had known things a little more orderly! The meetings were all in English and the facility of expression of these Indian leaders is amazing. Try to get a copy of the film of the Inauguration in Nagpur and so see some of these leaders.

Two men delegates, one padre and one layman, attended Synod from our Bhil area. One Women's Fellowship representative from each Diocese was invited and when neither of two Indian Officers from our Diocese could go, I was asked to attend. Mrs. Shanti Solomon who has been Convener of all Women's Work, was overseas (in Canada for a while) and she too asked me to go, so it was a wonderful opportunity for me. Dr. (Mrs.) A. W. Luther, a Bishop's wife, had been asked to act as Convener and it was a pleasure to work with her and with the others to plan an Interim Executive for the Synodical-level Fellowship. We are planning to have the first Synodical meeting the end of October when women will come from Amritsar, Assam, from south of Hyderabad, from the Andaman Islands. What a challenge it will be when all these women are banded together to share the light of the knowledge of the glory of God through His Church in India!

A Draft Constitution and a Budget for the Women's Fellowship for Christian Service was accepted by the Synod. The budget includes amounts for full-time paid workers, but the women wish the Synodical Committee to operate and explore the needs and possibilities for three years before a worker is considered. Nobody knows the whole field yet. Similarly, the Synod itself will continue operating on a Draft Constitution which is being sent back to the Dioceses for study. The Youth Department is in a like situation. People are content to take time and give thought so that there will be opportunity to have the guidance of the Holy Spirit before anything is made final. You'll be interested to know that at least ten women were full delegates sent from Church Dioceses.

I was glad that in the "Message to other Churches", the C.N.I. went on record to make it clear that her faith is based on the Evangel. "The doctrine of the C.N.I. deserves to be widely known. We hold the faith which the Church has ever held in Jesus Christ, the Redeemer of the world, in whom alone men are saved by grace through faith. We accept the Holy Scriptures of the Old and New Testament as the inspired Word of God, as containing all things necessary to salvation and as the supreme and decisive standard of faith. We have agreed to use the threefold ministry of bishops, presbyters and deacons as a means whereby the whole body of the faithful may be built up in our most holy faith and equipped for their ministry in the world. To all who share this faith and this commitment we send our hearty greetings in the Lord Jesus Christ, together with this appeal for continued efforts to realize in our country and in our time that visible unity with His Body, which is both His will for us and His gift to us all."

I am a member of this new Church of North India all right, but the Presbyterian in me is still there. While I saw what we could learn in participation in worship, I missed the expounding of the Word which can also lift to the heights. This was not much in evidence. There is still no clear word as to what is going to happen to our Ruling Elders; there are to be pastorate committees but of quite a different calibre to the sessions. On the other hand, Archdeacons and Canons are apparently on their way out, so we will need to wait and see what pattern will emerge in the years ahead. We may learn much from what the Spirit has to say to the Church in North India.

NEWS

CNI Moderator in Toronto

Bishop Nasir, Moderator of the Church of North India, visiting in Toronto in August, said the CNI was organized when the time was ripe in India for Indian Christians to decide their own future.* The union movement began in 1929, but the Moderator said he was anti-union himself until the fourth draft was produced and he took time off to digest the plan. He was then convinced of the soundness of the theology of the proposed church.

Bishop Nasir told representatives of the Canadian churches, meeting at the Canadian Council of Churches offices, that the Christianity which India got from the west contained the fire of the Good

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*Church of North India was formed November 1970 (see Glad Tidings March 1971).

News, but with it was inherited something that was a divided Christianity. In a non-Christian country this divided Christianity was detrimental to the Indian's Christian witness. In a population where only 4% are Christian, 2% of which are Roman Catholic, it was very confusing to people when about to make the final decision of becoming Christian, they were confronted with a decision of choosing between as many as 87 various denominations all professing Christianity.

Bishop Nasir said there are many matters still to be worked out in the CNI but these are mostly property and legal matters — "on faith and order we agree." He told us, "the whole credit of the phenomena goes to the Holy Spirit."

OFFICERS' CORNER

How good are you at dates? October dates? Here they are: October 31, 1971 (or any other year); October 12, 1492; October 17, 1971; October 31, 1517; October 11, 1971; October 21, 1971 (or any week night in that month)? The answers are religious, pagan, historic. See p. 38, and then turn back to read the rest of this page.

Things like dates are dry as dust, irrelevant, etc. So are Annual Reports. **Are** they? They need not be — not when you clothe them with flesh. Last month we spoke of the 56th Annual Report of the Society, available in paperback — the story of what the WMS accomplished in 1970. Get a copy of it from the Book Room for perusal and consideration. Use it in your meetings. One suggestion on how to do this is given in this issue. See p. 17.

Synodical Secs! Remember the childhood game "Pass It On!"? Play it now with your Presbyterial Secs. by passing on to them bundles of the Annual Report forms that came to you, or soon will come, in a bigger bundle. Encourage them to pass the forms on speedily to Group Secs. That way, everybody wins.

A little bird has told us that plans are under way for Training Sessions this fall in some areas. **Children's and Girl's Group Leaders,** give ear! **Officers of Adult Groups** too, if the call comes for you. **Adult Groups** — Provide transportation for these leaders to sessions, act as babysitters, assume registration and lodging expenses. Your leaders will be better leaders.

WHAT HAPPENED IN

The National Department of the Society

IN 1970?

Can you fill in the blanks on the following quiz?

(The answers are found in the 56th Annual Report of the W.M.S. (W.D.) of the Presbyterian Church — 1970. Page numbers in *italics* in the blanks refer to this report.)

1. The National Department welcomed *(p. 25-26)* new members of staff during 1970 to work in Inner City, Special Ministries and Hospital Visitation.
2. The National Department had *(p. 25)* members of staff working among the Chinese in Canada during 1970.
3. Hospital Visitors who were on the staff of the National Department in 1970 were located in the following six cities in Canada - - - - - - -, - - - - - - -, - - - - - - -, - - - - - - - -, - - - - - - - -, - - - - - - - *(p. 27-28)*
4. There were two Presbyterian Fellowship Houses under the National Department one in - - - - - - - - - - *(p. 31)* and one in - - - - - - - - - - *(p. 32)*
5. Construction on an extension of the - - - - - - - - *(p. 32)* Fellowship House started in early November.
6. When completed, this Fellowship House will have facilities for up to - - - - - *(p. 32)* boys.
7. The - - - - - - - - *(p. 30-31)* deaconesses working as Presbytery Deaconesses in 1970 in the National Department were involved primarily in Christian Education.

PROGRAMME SUGGESTION

Why not use the above quiz in your group meeting and then follow-up with a review of the work of the National Department?

Your group meeting could follow a pattern like this:

a. Time to fill out the quiz. (Ask group members to bring their copy of the *Glad Tidings* to the meeting.) Some help in answering the quiz could be available to group members — posters could be prepared giving some of the answers, while copies of the Annual Report could be available for others to look up answers.

b. A review of the work of the National Department. Divide the group up into small groups asking them to report one interesting fact they found out about the following areas of work:
   Fellowship Houses and Indian Canadian Work
   Inner City and Special Ministries
   Hospital and Senior Citizen Visitation
   Chinese in Canada
   If your group has two copies of the Annual Report the pages could be cut up and information about each of these areas glued on cards for the small groups to work from.

c. Ask one group to prepare an intercessory prayer mentioning the names of each of the workers and one of their concerns.

Is there someone you know who would enjoy reading the GLAD TIDINGS? Has she seen a copy? Loan her yours, and suggest she read a particular article.

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LIFE IN ZAMBIA

from a woman's point of view

by Norma Proudfoot

Bob Proudfoot of First Church, Edmonton, is serving as Deputy Director (Technological) with the Commission for Technical Education and Vocational Training in Zambia, on a two-year secondment from the Northern Alberta Institute of Technology (NAIT) Edmonton via the Canadian International Development Agency (CIDA) of the Canadian Government. The assignment includes responsibility for development of post-secondary technological training and facilities for industrial technician, engineering technologist and applied arts certificate and diploma programmes for all of Zambia. The Commission is attached to the Office of the President of Zambia and is under a Minister of State.
Bob and his wife Norma were invited to write articles for "The Pegg" published by the Association of Professional Engineers, Geologists and Geophysicists in Alberta. The following is a reprint of Norma's article.

Life in Zambia from a woman's point of view is the right topic for me to elaborate on because I very much enjoy my life in Zambia.

The reality of it is that we do have our moments of deep frustration alongside our moments of great joy, and in between come the calm times of menial tasks and day-to-day living.

The unreality of it is that we seem to be living an adventure story with each new day like a new page with something else to think about and take part in. As I sit in my Zambian home at this moment, it is difficult indeed to think of myself back in Canada, about halfway around the world.

I must begin by describing my surroundings for therein is the fascination of my life. Now, in the midst of the rainy season, we have witnessed the rebirth of Spring. The rains have penetrated that red sandy, hard-packed, and sun-baked soil to cause grass to sprout and spread a luscious green cover over the landscape. Trees have leafed out into lacy foliage that is typical of this country, and our gardens have burst into bloom, not so much from seeds we planted — the ants got most of those — as from selfseeding of last year's hardiest specimens. The miracle of Spring, however, came well before the rains, after seven dry months, when trees put forth a profusion of bloom that was wonderful to behold. The jacaranda with its bluish mauve clusters, the flamboyant with its show of brilliant flame, the silky oak with its brush-like blossoms of gold and amber tones, and the franipanni with its delicate scented, delicate tinted blossom coming forth on bare branches that looked like dead sticks. Theirs was indeed a show of faith in things to come.

The African sky is a constant fascination to me, firstly because there is so much of it. I'm sure there is more sky in Africa than any place else in the world, and just now, with the gathering up for each rain storm, the cloud patterns are very beautiful. We have seen many glorious sunsets, and the rising sun appearing over the horizon of a clear morning is a beautiful golden arc, just hanging there with no strings attached. No wonder early man, uninhibited by knowledge of such wonders, made up such intriguing myths and legends about it! The sky at night is something else again. The light of the stars and moon, set into such a vast blackness, is so intense and penetrating, seeming to come to you almost within reach.

Into this panorama flit exquisite birds of brilliant hue, and some very large beautifully marked moths. Even the bumble bee is worthy of note in his bright orange and dark brown stripes.

Mrs. Proudfoot and family

But nature doesn't provide all the colour in my life. The people contribute their share of it. The modern and citified Zambian is not outstanding in his dress of chic mini mini and immaculate white shirt with showy cuff links. But those who walk the footpaths, that converge upon the cities and shopping centres, themselves draped in the daring designs and colour themes of African print, with a baby in a sling of contrasting colour and the bundle on head tied in yet another colour, are a veritable kaleidoscope. They wend their way with a pattern and grace all their own, the only noticeably moving muscles being those of the derriere. Their menfolk provide some amusement in their choice of headgear. I have seen everything from the brown paper bags worn by a group of ditch diggers to the woven basket perched sedately on the head of a man who nonchalantly rode his bicycle down Cairo Road.

What does a housewife do in such grandiose surroundings? Very small things really. Until September, I still had a preschooler with me, and together we spent the long morning doing the things we wanted to do, and seeing many new and fascinating things. With a house servant to do my laundry and cleaning, I have had more time to myself than ever before and have done a lot of interesting reading from a well stocked library. Jobs to be done kept filtering in, however, and I found myself with drapes to be made throughout the house, cushion covers for all my Government furniture, as well as dresses for my two daughters and myself. In this climate, with its red clinging sand, more changes of clothing are needed. Somehow, my house servant's wife got the idea that I could sew and, being the type, suggested that her Ida, Joyce and Lovelace — and their mother, needed new dresses too.

I remain the family cook and, with a ravenous family coming home at 1.00 I find myself preparing two full meals a day. I am the official family shopper also, which presents its own set of problems. Although most products are available in remarkable variety, the quantities are not geared to large families and efforts to stock up pantry shelves tend to end up in frustration. Baking at a high altitude with a more glutinous flour than one has been used to, has presented some interesting problems.

As chauffeur for the family, especially to and from the school for the afternoon's extra curricula activities that do not fit into Bob's hours of travel, keep me fairly busy. With seven bodies involved I am on duty every day of the week. My house servant's wife uses this talent also. She often needs a "push" (her word for ride) to various places of her choice. Two places I have enjoyed taking her are the African Market and to her old home village where she has a garden from which she gathers produce.

When Duncan started school in September, I decided to do something different with some of my time. Jobs are readily available for expatriate wives and it is easy enough to become profitably employed full time. For the sake of peace and contentment of my family, as well as my own patience or lack of it, I decided against this and looked instead toward the charitable organizations with their system of part time voluntary service. In no time at all I found myself attached to the YWCA as the teacher of Mathematics and English to African girls who are drop-outs from the educational system at the grade seven level. A shortage of places in the present Secondary Schools make a return to the system almost impossible and with this fact in mind I went to work determined to give these girls as much practical learning for their future lives as was possible. What a challenge and what a test in patience it has been! Imagine, if you will, nine girls seated around a small table, outside, within a few feet of a busy thoroughfare and alongside the noise and confusion of new YWCA buildings that are under construction, and few of whom have even a slight interest in mathematics. This is the unexaggerated picture of my one hour period with them, two mornings a week. An occasional breakthrough has kept me going back for more and there has been a slow improvement in communication and response. The most rewarding thing that has happened during my three month stint, occurred Thursday, as part of a culmination party preceding the three week Christmas break. I was asked to direct a nativity play with my nine girls as the characters. For the motivation period, about twenty girls arrived. Midst loud conversations and arguments taking place in Nyange (and with great perseverance on my part) the story was reviewed, the roles were given out to volunteers, and the angel choir set up with those remaining. Then an amazing thing happened. In no time at all, and from sources unknown to me, props appeared and the stage was set. Each character was ready for her cue and at the second run through most of the speeches were committed to memory. It was far from a professional production, but it was enthusiastically performed and a most rewarding venture for me. How I can direct this enthusiasm towards mathematics will be the question upper-most in my mind as we begin the new term.

There are a number of VIPs in voluntary service at the YWCA, not least of which is the wife of the British High Commissioner who teaches English to the girls that are a year older than mine. Together we planned an outing for the two classes at Munda Wanga. Her little six-year-old son and my Duncan were along. The two boys enjoyed each other's company so well that Mrs. Pumphery was moved to issue the following invitation: "James would be pleased if Duncan could come to tea tomorrow at half past three." Duncan went, escorted to and fro by his chauffeur me, and thereby climbed higher up the social ladder than has any of his family to date.

There is no shortage of Churches in Lusaka, so that one has no trouble finding the denomination of his choice. We have chosen to attend the Trinity United Church, a branch of the United Church of Zambia. Union came about amongst five denominations at the time of Independence. Here we worship shoulder to shoulder with Zambians, Asians, Europeans, British, Australians and fellow Canadians, all seated on pews which converge from three directions upon the centre of the worship which is located midway along one side. In such a setting the blend of voices rendering the hymns is truly a joyful noise unto the Lord. There is the common shortage of Church school teachers and I have volunteered to teach the senior girls' class which is averaging half Zambian, half white. The Church School totals over seventy-five members. The superintendent is a fine young Englishman with an appreciable talent for music.

Our children are all kept busy with their school work, but having satisfactorily made the adjustment to a new system with its difference in approach and emphasis are enjoying the experience of being with children of many different nationalities and background, an education in itself we think. Now with a year's work behind them, we all look forward to a holiday and Christmas season spent as Bob has outlined. I will close my piece with a description of Christmas 1969 as spent in Longacres hostel.

With a shortage of Christmas trees in a tropical setting, we made our own tree out of green crepe paper streamers suspended from a gold star attached to one wall, and anchored in a circular fashion onto the top of a small table which stood below it. From the table's edge we hung nine stockings which bulged with goodies, both strange and wonderful.

With a shortage of kwacha, our funds having not yet caught up with us, and transportation to the shopping centres, we settled for one gift each under the Christmas tree. The ingenuity of the children produced an interesting array of decorations. Off to one side of the tree, we hung the few Christmas cards we had received before leaving Canada. At the other side was hung the Christmas green cover of the Glad Tidings magazine, which had accompanied us on our journey, which is the official means of communication of the Women's Missionary Society of the Presbyterian Church, and upon which was lettered a Christmas prayer. Just below this, and placed so that its light shone on the cover itself, a red candle stood in an old green wine bottle that David had retrieved from the hostel coal bin. We listened to a cassette of Christmas carols played on our tape recorder, a gift to Bob on departure from the Industrial Division of NAIT and at 7.30, enjoyed a Christmas dinner at the home of Ross and Rae Ford in the company of the Crabbes, another Canadian family living at the hostel. Bobby expressed the feelings of our whole family with his comment at bedtime, "This was the most non-commercialized Christmas we have ever had — and the most meaningful."

from the diary of a Friendship & Service worker

Nadia

The desk nurse led me into the ward: "I am so very glad you came just now, she needs someone," and she put a chair for me beside a wheelchair. In it a darkhaired girl sat, crying, as if her heart was breaking. I had never before heard such hopeless sobbing, I never saw anyone in such deep sorrow.

My heart prayed. "God, what do you want me to do?" At last I asked: "My dear, would you like me to go and come back some other day?" She just took my hand and held it tightly, still crying bitterly.

After a long time she looked up: "Forgive me, but I had to cry it out." Slowly she started to speak. Three years before, 25 years old, still teaching, she lived in a delightful bungalow, with a fairhaired, handsome husband. Now her body from the hips down was almost dead with muscular sclerosis.

They had tried all kinds of treatments. But as nothing helped, they were going to send her to a Nursing Hospital. "I am a young woman, I want to go to my husband and my child, but they are sending me to the old folks."

At last, I asked her if I could read her something. When she nodded, I read of the storm on the sea: Mark 4:35 ". . . Jesus got up and commanded the wind: 'Be quiet!' and to the waves he said: 'Be still!' The wind died down, and there was a great calm." I prayed that He should speak to this stormy sea here too, that there be a great calm.

We became very good friends. She had stormy seas again and again. We who are healthy, walking, driving through this beautiful world, wherever and whenever we want to go, how can we ever know, what it means to be taken right out of the midst of the happiest, busiest young life, slowly, very, very slowly getting more helpless and crippled, giving up husband, child and home, to live with the old, senile and dying.

After some months, she was called back to the hospital. They wanted to try some new medicine on her. You have never seen a happier, more hopeful woman. She planned what she was going to cook for her husband, and how she would be the very best housewife for him.

Six weeks later they sent her back, they could not help her. Her heart was full of bitterness: "I prayed so hard, but God did not hear me. Don't you ever dare to speak to me of a loving God again."

Months passed. Shortly before Christmas she asked me: "Will you do me a great favour? I would like to take you down to a dear woman. She suffers so much. I know, you could comfort her." When we came to the patient, Nadia said: "Please will you read and pray with her?" She sat all the while quietly in her wheelchair while I spoke to the sick woman.

When I wheeled her out again, I said: "Nadia, my dear, how is it with your soul?" She smiled her shining beautiful smile: "Do you think I could carry my heavy burden without my God helping me?"

The Master had come to comfort her.

* * *

NIGERIA

(from Information Department, Christian Council of Nigeria)

Suffer the Little Children

CCN is rebuilding hospitals, providing seed, improving rural health services, and setting up small industries. All these activities are vital and affect millions of people. But nothing we have undertaken so far has taught us as much about the countless individual needs in the old war-zone as the Child Welfare programme.

Mrs. Janet Agwuegbo, since August 1970, and Miss Colleen DuBois, since September 1970, have been administering this programme, which has concentrated on tracing and reuniting children from the many small orphanages with their families. During the social upheavals of the pre-war crisis and civil war, thousands of children were lost while fleeing, moved from one home to another, plucked out of sickbays as the warfront shifted, or, in one way or another, separated from their families. In some cases one or both parents might be dead, in others the family might be living nearby, unaware that their child was still alive.

The work is painstakingly slow, for a child's whole life and future is involved. A four-year-old orphan may have been lost at the age of one or less, and now be unable to give any clue as to his or her home village. Others can piece together little bits of information to assist our social workers in their tracing work. Between January 1 and March 20, 187 orphans were interviewed, 53 investigated and traced, and 28 children reunited with their families. These children will owe a great deal to a small and dedicated staff, who are working long hours and covering thousands of bush-miles a week in their service.

There are moments of joy too which compensate for all the hard work. A case report filed by Mrs. Ekpunobi tells of taking a little girl home to her family-compound, after the work of tracing had been done. People of the village ran to greet them shouting with joy, and the mother was so overcome that she fainted.

Although relatives are happy to see the children home again they know that an extra mouth to feed will place a severe strain on the family's slender resources. Here the effect of the war on ordinary people is really brought home to us. A farmer may be struggling with no hoe, a blacksmith with no anvil, a fisherman with no net. CCN has whenever possible within its own resources provided assistance to the host-family, in cash and kind. Some families have been given help with hoes, matches, shovels, clothes, food, milk and vitamins. Many more have yet to receive assistance.

As the smaller orphanages are being closed down and the children transferred to larger centres for tracing and reunion with families, CCN will be ever more involved in this invaluable work.

SYNODICAL GIVINGS

January - August 1971

OBJECTIVE		1970	1971
18,278.00	Alberta	4,895.75	6,558.17
11,350.00	Saskatchewan	3,043.23	4,736.46
17,831.00	Manitoba & N.W. Ontario	4,724.89	5,861.55
153,536.00	Hamilton & London	57,181.34	56,163.69
159,176.00	Toronto & Kingston	64,950.75	62,000.00
71,512.00	Montreal & Ottawa	25,805.59	28,219.60
20,557.00	British Columbia	7,364.08	8,545.69
$452,240.00		$167,965.63	$172,085.16
		Special Gifts	$7,868.42

In a Word

APATHY

by TURNER N. CLINARD

(One of a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

If restlessness is a broadspread disease, it is, after all, the normal condition of "natural man." But apathy is something else; if restlessness is natural, apathy is unnatural.

Apathy is insensitivity and dullness. Doctors tell us a seriously sick person cannot recover without the will to live. Tragically, many "go through the motions" of existence but never come alive; they are "past feeling."

Apathy derives from Greek *apathein,* "insensibility," and *apathes,* "without feeling." Stoics considered apathy the highest condition of humanity, for they stressed the rule of reason over emotions, which they considered dangerous. Alexander Pope disapproved of "lazy apathy in which Stoics boasted their virtue," and Thomas North, translator of Plutarch's LIVES, noted that while apathy might be thought of as equanimity with regard to oneself, "with reference to others it is indifference."

North was right. Apathy is insensitivity to others' suffering. It answers the plea to do something about poverty with, "The poor we have always with us" and the tragedies of war with, "There will be wars and rumors of wars." Hubert Covington calls apathy "the spirit of not really caring," which says, "I do not want to become involved." He adds that nothing is "as dangerous to the life of the church." Broaden that a bit: is anything more dangerous to *life itself* than indifference to air and water pollution, over-population, increasing sex crimes, war?

Let us pray: "Lord, stab me with another's pain"!

* * *

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Your Prayers are asked

— for the new missionaries going to Nigeria and Crete this autumn. Elsewhere in the magazine you have read of those who are going overseas for the first time. Pray for each one, remembering that those going to Nigeria go into a land recovering from civil war, that Miss Copeland goes to a new type of work, that she will have to learn a new language. Pray that they may be guided in all they do.

— for missionaries returning after furlough; Miss Eleanor Knott to India, the Anderson family to Japan. Pray for Miss Dorothy Bulmer who is returning to Nigeria after three and one half years in Canada; for Rev. Donald MacKay going to Nigeria after a term of service with an ecumenical team in Italy.

— for Miss Lillian Reay as she carries on a ministry of visitation to senior citizens in a number of the nursing homes in Toronto.

— for all senior citizens across our nation, many of whom are lonesome and feel neglected, that the comfort of God's Spirit may be theirs in their sunset years.

— for participants in workshops for leaders of Children's, Teenage and Adult groups that they may be encouraged as they give leadership.

— for staff members of the Organization Department as they meet in mid October to plan for the future in these changing times.

— for all who come together at Thankoffering meetings that, as thanks is given for many blessings, each may realize the obligations of sharing with others what such blessings bring.

OVERSEAS NEWS

- Miss Diana Wadsworth has arrived at her parents' home in North Carolina. She is on a six months' furlough from India. She will be in Canada from mid-September.

- We regret that the Rev. C. A. Dunn's are not able to return to Guyana at this time. The Presbytery of Guyana's application for residence visa for the Dunn's was refused for the present time.

Advent Tryst for 1971

For nearly a quarter of a century many women of the World Alliance of Reformed Churches have shared the joy of the Advent Season as they have used the little booklet ADVENT TRYST during the week before Christmas.

At the meeting of the World Alliance of Reformed Churches in Nairobi, Kenya, in August 1970, when the Alliance was reorganized to include the Congregational Church, the Women's Department of the Alliance was dissolved with the expectation that women will be an integral part of the new organization.

Women representatives at the Council in Nairobi expressed their desire for continued fellowship through the ADVENT TRYST and suggested that it be used by families as well as by individuals in preparation for the celebration of the birth of our Lord.

The ADVENT TRYST for 1971 has been written by Mrs. Shanti Solomon of India, a Vice-President of the new World Alliance of Reformed Churches, who has been asked to co-ordinate relationships among women of the member churches. She is Chairman of the Committee on Women's Work in the Department of Cooperation and Witness. Mrs. Solomon is well-known throughout the world as the founder of the Fellowship of the Least Coin. Those who were present at the 1971 Council Meeting of the Women's Missionary Society W.D. will remember the fine message received on tape from Mrs. Solomon and heard on the first evening of Council.

Some Presbyterian women in Canada have used and enjoyed the ADVENT TRYST in previous years. We hope that many more will secure it and use it with their families this year. Its use will prepare us to celebrate the Birthday of the Christ, which is indeed GOOD NEWS OF GREAT JOY TO ALL PEOPLE.

The little booklet is available from the W.M.S. Book Room for 10c per copy.

PAKISTANI RELIEF

Contributions for Pakistani Relief should be forwarded to the Committee on Inter-Church Aid, Refugee and World Service, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

THE NEED IS URGENT

TRANSPORT FOR CHRIST INTERNATIONAL

Jim Keys, founder-director of Transport for Christ International, has announced the building of a new Mobile Chapel, a beautiful dromedary truck transport unit for their ministry in Canada.

The first Mobile Chapel, The Pathfinder, has been serving truckers throughout the United States for several years. The new Chapel will be called "The All Canadian".

Jim says, "We have no money. We believe that this work of loving concern for Canada's truckers must move forward and this is the most effective way to do it. We have always worked in faith that God will supply."

In this attractive unit Canadian truckers from coast to coast will see vividly portrayed the death and destruction on the highway that follows carelessness, not only in driving, but in living.

In the attractive oak and walnut finished and carpeted interior, they will have the opportunity to talk to a chaplain who shares their background and understands their deep-felt concern. The twin programs of safety education and spiritual ministry have proved themselves over and over. One trucker told Jim after a truck terminal meeting, "I was going home to take the lives of my whole family — Thank God I came here!"

Eight chaplains, 22 evangelists, and 90 district workers travel more than 200,000 miles a year making more than 10,000 calls at transport terminals and truck stops. Their Transport for Christ motto "Safety through Christ", their uniform and crest are recognized and respected by truckers across North America, many of whom have come to Christ through their ministry.

* * *

THE WMS AT WORK

Sectional Meetings In Chatham Presbyterial

"Ye have not chosen me but I have chosen you" is the text that helped convince Miss Eleanor Knott to become a missionary. This she stated at the Sectional meetings of the Chatham Presbyterial at St. Andrew's, Puce, and New St. Andrew's, Dover. She said Indian Christians can teach us much in devotion to Christianity. Miss Knott gave an illustrated account of her work with the girls of the Helen MacDonald School, Jhansi, India.

Miss Knott said she and other missionaries have fellowship meetings once a month in different regions and are addressed by many excellent speakers. Since May and

June are the hottest months, the school holidays are during this season. At this time also there is an opportunity for the missionaries, following Christ's example of "Come ye apart" to go into the mountain regions where the majestic scenery brings to mind that song "How Great Thou Art". The speaker suggested that we in Canada can help missionaries abroad by praying, by giving what God has given us, and by writing letters to them to show our concern.

The CGIT group took part in the afternoon program at New St. Andrew's, Dover.

Rally in Bassano

The ladies of Calgary Presbyterial started off a rally one day this summer with a bus drive to Bassano. They were greeted there by the minister, the Rev. Hector Rose, who read to them a few meaningful verses from the New English Version of the Bible.

Following a tour of a new plant where flour is made from grain grown with no chemical treatment, and the latest in air filters assures no pollution, they returned to the Education Wing of the Church where they enjoyed box lunches.

A panel "The WMS Busy Bees of Cactus Corners" expressed their thoughts on the theme "Christian Women Today: Are you where the Action is?" Miss Mollie Harbach brought to the attention of the ladies the need for more missionary work and more givings to mission work. She read the Aim and Purpose of the Society. Many questions were asked and discussed.

A very beautiful worship service with coloured slides was led by Mrs. Ruth Grant. Reading excerpts from several Psalms, she showed slides depicting the beauties of the earth. The final picture was a close-up of a WMS pin, and Mrs. Grant concluded with "Our Aims and our Purpose, are we where the action is?"

Mrs. Keefer Spoke to Ladies Of Guelph Presbyterial

Why change the Women's Missionary Society which has done wonderful work over the past 60 years, is a question frequently asked of Mrs. Harold Keefer. Mrs. Keefer of Trenton is chairman of the Committee on Structure of the Women's Missionary Society (Western Division) of the Presbyterian Church in Canada. Her address, The WMS in a New Context, was the highlight of the spring rally held by Guelph Presbyterial in Duff's Church, Puslinch.

Outlining the new structure which will make the WMS (WD) part of the Board of World Missions as approved at the General Assembly, Mrs. Keefer said, "If we are honest, we must admit change is needed. Don't ever think, though, that we are going out of business. Not so. We are looking for a better structure, a better instrument for God's work. We want to eliminate overlapping, to provide equal salaries to those doing equal work, and to stop waste of time, energy, and money.

"The WMS will remain. Its purpose will be to study and to support the work of the board. If it becomes, as some seem to fear, only a money raising organization, we will have no one to blame but ourselves. We can give the idea the kiss of death or we can bring it to fruition. Marriage is a delicate thing. This is a marriage and both parties must work for success.

"This is the beginning of a story we hope will have a happy ending. We foresee a revitalized organization ready to accept the great challenge given us by our church."

The evening began with a fellowship hour when tea, coffee, and desserts were served by the members of the CGIT group. The 121 women who registered came from Guelph, Galt, Preston, Hespeler, Kitchener, Waterloo, Fergus, Rockwood, Eden Mills and Puslinch.

Canadian Indians Subject of Address

When St. Andrew's Y. W. Evening Auxiliary of the WMS held their Thankoffering meeting at St. Andrew's Church, Coldwater, the Rev. Norman Mackenzie of Rama United Church was guest speaker. He told of the culture, problems and attitudes of the Canadian Indian. "All they want," said Mr. Mackenzie, "is to be recognized as people, and to be needed." We, as Christians, should know the needs of the Indians. Ladies attended from Orillia, Moonstone and Coldwater.

Miss Hislop Guest Of Winnipeg Groups

Winnipeg Presbyterial WMS groups were delighted to have as their guest Miss Agnes Hislop, on furlough from the Bhil field. She spoke to a gathering at Selkirk on June 15, arranged by Selkirk afternoon group, and again on June 16 to a large group of members of various Winnipeg auxiliaries, held in St. John's Christian Education Hall, arranged by the St. John's and Kildonan groups. Miss Hislop showed slides and gave very informative talks on her work and on life on the Bhil field. Kildonan auxiliary celebrated its 80th birthday at this time. A birthday cake was served, and an outline of the 80 active years of Kildonan auxiliary was given by Mrs. J. D. Marnoch.

Honoured On 90th Birthday

Almost 150 guests were present at a Birthday Tea held in the Hall of Norman Kennedy Church by the Presbyterian Women's Association of that Church in honour of the 90th birthday of one of the oldest and best known Presbyterians in the City of Regina, Mrs. Alex Fraser. Following a luncheon, entertainment of musical selections by members of the Fraser Pipe Band, Highland Dancing and Solos were enjoyed.

Mrs. Fraser and her late husband were Charter members of First Presbyterian Church and Mrs. Fraser has been a member of the Women's Federation of that Church since its inception. She was responsible for the reorganizing of the Fraser Pipe Band in 1965 and since that time has been a faithful and enthusiastic attender of every meeting of their Executive. It is her present ambition that the Band may be able to travel to Scotland by 1973 to perform in her native land. The members of the band find no request too much trouble to do for their beloved Mrs. Fraser. It is our hope that Mrs. Fraser's alert mind and good health may continue and that she will be able to accompany "her children" to Scotland in 1973.

Anniversary Celebrated

The Dorchester WMS group celebrated it's eighty-fifth anniversary on June 3. A special invitation was extended to all WMS groups within the district and many throughout the presbyterial attended.

Mrs. A. Hoggarth presided at the organ and Mrs. Fred O'Neil read the history beginning with the names of many of the presidents since 1886. She reminded those attending of the struggle to keep going in the past years, and urged all that it was their responsibility to spread God's Word.

Mrs. F. A. Creasey, Hamilton and London Synodical Recording Secretary, the guest speaker, chose as her subject "The Church in Today's World". She said we must meet the changes in the world today, even though sometimes we do not agree with these changes. We must help meet the problems of the young, she reminded us "they will come back to the Church."

During the social hour, an Honor Roll was dedicated by the Rev. G. A. Gordier, minister of the Church. It names those who have received Life memberships and Honorary memberships.

Fellowship Tea For Travel Money

In order to raise funds to cover expenses of travelling, etc. in the Synodical of Manitoba and Northwestern Ontario, the various presbyterials have several ways of coming up with the funds.

This year, Superior Presbyterial put on a Fellowship Tea, held in St. Andrew's, Thunder Bay, and it was very successful. Ladies from the Adult Groups of St. Andrew's, First Church and Lakeview Church, were in charge of their own tables, and others were in charge of Home Produce, Pouring, Replenishing, etc. $150.00 was raised during the afternoon, and a wonderful time of Fellowship was had.

Rally At Indian Head

The women of Regina Presbyterial held a very pleasant Rally at the beautiful grounds of the Experimental Farm at Indian Head. Women from Regina, Stoughton, Estevan, Qu'Appelle and Indian Head were present to hear the report of council meetings by Mrs. Grove of Indian Head.

Mrs. Wood, the Literature Secretary, had a very fine display of Christian Literature, and the ladies of Estevan and Stoughton presented a very thought-provoking devotional "I have chosen you", — how God prepares us for our work. Following a rousing Hymn sing, the ladies listened to a tape recording with Mrs. Grove interviewing Miss Pauline Brown, missionary in India. The ladies brought needles, thread and material for quilts for the ladies of the Mistawasis reserve who have a sewing club and are learning to make quilts and do other sewing.

The pleasant afternoon was concluded with a delicious pot-luck supper.

Presbyterial Executive Met in Leamington

Much enthusiasm was expressed in delegates' reports at the mid-season executive meeting of Chatham Presbyterial held in Knox Church, Leamington. Mrs. R. Mee, Leamington, attended Council where the theme "The light still shines in the darkness" was stressed. She told of a new song which was introduced "The Whole New Me".

Mrs. K. Campbell, Dresden, who attended the evening department conference at Wingham told of the message of the speaker, Mrs. M. Di Gangi. Based on the theme "Eyes to see, Ears to hear, and an understanding heart", she regretted that prayer is neglected in our everyday life. Mrs. Campbell enthusiastically expressed the hope that both the conference and Mrs. Di Gangi will be able to come to the Chatham Presbyterial.

Tribute was paid to Mrs. Donald MacInnes, Ridgetown, for the many years she has served diligently in WMS work — 41 years in Presbyterials, 21 in Synodical. She presently is very active in the Ridgetown auxiliary.

Cantonese Galloping Gourmet

The WMS of the Chinese Church, Vancouver, recently played host to about 100 women and several men from other Presbyterian congregations in the area.

The welcome by Mrs. Tennyson Wong, was followed by a demonstration of Chinese cooking by Mr. Bigchii Wong. Mr. Wong was assisted by Miss Amelia Wong, a local high school Home Economics teacher.

Miss Wong's lively interpretation of Mr. Wong's instructions and comments along with her own helpful tips provided much enjoyment to the audience.

Mr. Wong prepared several different dishes for which the recipes were provided. At the end of the evening when all present sampled each dish, the smiles of delight surpassed those seen on the faces of the participants of the popular T.V. Galloping Gourmet series.

Needless to say many of the occidental members of the WMS in Vancouver are now treating their families to some delicious Chinese cookery prepared in their own kitchens.

Conference in Norwich

"That the World May Know that Thou Hast Loved Them" was the theme of the summer conference of Paris Presbyterial held in Knox Church, Norwich, Ontario. Mrs. A. G. Neal of Sarnia spoke on "India as I Saw It." She told of her many observations during the month she spent in India, especially those related to medical care and sanitation. Miss Evelyn Murdoch, presbytery deaconess in Hamilton, told of the work of the deaconess in hospitals.

Mrs. Ledingham Named To High Office

Mrs. G. M. Ledingham, immediate past president of the B.C. Synodical, was named president of the Vancouver and District Council of Churches at their annual meeting held in June.

Mrs. Ledingham succeeds the Rev. Ray Tingley of the Canadian Bible Society and is the first woman to hold this office in this area.

Newslettes

On June 9 the ladies of the Edmonton Presbyterial held a very successful Thankoffering Strawberry Tea at Molson's House. As well as the tea, home baking, TV dinners, turkey pies and delicatessen foods were sold.

Mr. J. Humphrey, a PhD student in Roman History and Archaeology at the University of British Columbia, was guest speaker at a thankoffering luncheon of the afternoon group of Kerrisdale Church, Vancouver. Mr. Humphrey was a member of a six man Canadian team working last summer with a Turkish archaeologist excavating and restoring an ancient Roman city in Turkey on the shores of the Mediterranean Sea.

Westminster Presbyterial held a Dessert and Coffee Party in West Point Grey Presbyterian Church, Vancouver to honour Miss Joy Randall, a nurse in Taiwan, and Miss Wilma Welsh, Secretary in the Taiwanese Church. A group of about 100, including three ministers, was in attendance and all felt the importance of the personal contact with these two young missionaries as they shared their experiences and showed pictures of the work that is being done to meet the needs of the mountain people in Taiwan.

The ladies of St. Paul's WMS group in Hartney, Manitoba, hosted the WMS members from St. Andrew's Church, Brandon, and Melita. The three societies met in the Church auditorium at 7.30 p.m., May 26 with thirty-five in attendance. The devotions were conducted by the Melita WMS and the evening was carried out as a regular WMS meeting. A solo was rendered by Ira Mullins, the youngest son of Hartney's present minister, and very interesting highlights of the WMS Council meeting were given by Mrs. Edith Leeson of Brandon. Also group Bible discussion took place. The evening closed with lunch served by the ladies of Hartney WMS group.

The executive of the Sarnia Presbyterial WMS entertained group presidents and youth leaders at a picnic at the farm home of Mrs. Roy Gillatly, Wyoming, on June 23.

Mrs. Lola Paul and Miss Elizabeth Clark were ordained as elders at Grace Church, Calgary, recently.

The WMS of St. Andrew's Church, Huntingdon, Que., celebrated its 75th anniversary.

The semi-annual meeting of Macleod Presbyterial was held in Knox Church, Jumbo Valley, "a country church extending good country hospitality" states our reporter. Miss Ruby Walker led in "Fellowship" and "Tabletalk." The Jumbo Valley Young People's choir delighted their guests with choral entertainment.

The senior auxiliary of Paterson Memorial Church, Sarnia, report that they have had very interesting meetings studying the Women of the Old Testament. A project called the "Maypole Coffee" was very rewarding financially as well as being very pretty. Each table had a miniature "maypole," the work of Mrs. Ross Smith. The Home Helpers took an active part in this project.

MUNSHI

Treasure Trove

"Swallowed a canary?" queried S.P., opening the screen-door for Aunt Mary Guffen who had just come up the walk, trailing as it were "clouds of glory," if one could judge by her cheerful expression. Under one arm was a framed picture, while a glass sugar-bowl was borne carefully in her other hand.

"I've got it," triumphed Aunt Mary. "At last I've got it — the sugar-bowl I've been looking for, a match for the one I broke. Who'd have thought I'd find it at Mantrey's auction sale. Of course, it hasn't any lid — but I have the lid of the one I broke."

"You kept the lid?" asked S.P.

"Of course she did," I broke in. "Now, Aunt Mary, you can put the bowl and the creamer on display in your corner cupboard. I wish I could find a mate for my pink glass salt-shaker."

"On display," snorted S.P. "What's wrong with putting sugar in it?"

"In yellow 'Depression' glass! Florentine pattern! It's rare! It just isn't done! It's a collector's item!" chorused Aunt Mary and I, one tripping over the other.

"Women!" telegraphed S.P.'s eyebrows.

"Here's something else I've always wanted," chortled Aunt Mary, holding up the picture. "That's a solid walnut frame — and look at those leaves carved on the corners. I snatched it from under Nan Gilchrist's nose."

"Lucky you! Who's the girl in the picture?"

"Must be some relative of John Mantrey's. Let's see — she'll be Susie Mantrey's daughter. Susie married up west when she was teaching there, and had a family of daughters. This'll be one of them. That's a deaconess uniform she's wearing. Suits her very well too, though those serge dresses must have been hot at 85° in the shade."

"I like her bonnet. I wonder how I'd look in one like that," I conjectured.

"You never wear a hat," S.P. reminded me.

"I do to church and meetings. You've no idea which of the girls this is?"

"It might be Laura. I saw her once when she visited her aunt and uncle. Maybe the name's on the back of the picture. We'll take it apart. Where's a knife?"

Borrowing the knife with which I was cubing turnips, Aunt Mary pried out nails, removed cardboard back and lifted out paper padding and the picture.

"It says just 'Laura, 1921, Missionary & Deaconess Training Home.' Must have been when she graduated. I'll think of her last name."

"This paper padding behind the picture is a *Glad Tidings* magazine, July-August, 1925," remarked S.P.

"It's what?" said a startled Aunt Mary.

"The Glad Tidings — July-August, 1925. Vol. 1, No. 1."

"Not an original? Surely I can't be lucky three times in one day. It's Canadiana — it's —"

"W.M.S.iana?" suggested S.P.

"It is," agreed Aunt Mary. "Maybe I've the only one in Canada. Let's see what it says. Mm-m — listen to this editorial. 'Once upon a time a great company dwelt in a pleasant valley . . . but he called them to leave and follow him to the uplands . . . and, believing, they went forth. And they said: Let us put in writing this story of our pilgrimage of the way . . . he has led us, and the work he has given us to do. So they made a record of it, and because the joy of the Lord was in their hearts, they named it *The Glad Tidings.'* Now I like the way that's put."

"Who's the editor?" asked S.P.

"Nine hundred and fifty-nine! Can you imagine — ?"

"James Bond wasn't invented then. She must have a name."

"Who? Oh — the editor? Must be somewhere in this list. Oh — Miss Mamie C. J. Fraser. Look at this list of Secretaries — Hospital Secretary, Orientals in Canada Secretary, Educational Secretary

(School Homes and Indians). None of those now. Here's a picture of the Home they were starting in New Liskeard, as a home away from home for High School students in Northern Ontario."

"No school buses in those days. Harder to get an education," observed S.P.

"The WMS still has homes away from home for young people — the Fellowship Houses in Winnipeg and Prince Albert. Young people in a strange city or a strange land or estranged from society need that."

S.P. nodded agreement. "People can say that the Church has been paternalistic, narrow, divorced from the life of its day, but it seems to me that, where there were frontiers, the Church was in there helping. We're trying to keep that vision before us. There are still frontiers. What was the Nine Hundred and Fifty-nine?"

"Oh — there were that many women at the continuous prayer meeting in Knox Church, Toronto, at midnight on June 9, 1925, praying for the future of the re-organized Society, truly inspiring!"

"As if one were really standing on holy ground," I murmured.

"Now here's something interesting," continued Aunt Mary, "For the use of the President of the WMS, Dr. Buchanan of the Bhil field sent a gavel of India teakwood, inscribed: 'Presbyterian WMS, 1925. 'Go', Matt. 28:19; 'Come', Acts 16:9; Amkhut Bhils pray: Acts 1:8'. It was carried through the jungle by a Bhil runner for thirty miles. I wonder if they're using the same gavel yet?"

"After forty-six years of women's meetings?" twinkled S.P.

"S.P.!" countered Aunt Mary blandly. "He also sent one for the Moderator of the General Assembly."

"Hoist with my own gavel," conceded S.P.

Officers' Corner (p. 16)

Answers to dates: Hallowe'en; Columbus discovered America; Laity Sunday; Luther nailed "95 Theses" to door of Wittenberg Cathedral; Thanksgiving Day; your Thankoffering Meeting.

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PLEASE KEEP THIS PAGE FOR REFERENCE. This listing will not appear next month.

THE NEW GENERATION IN AFRICA

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(For more detailed descriptions of the above see June-July GLAD TIDINGS p. 20-21.)

Additional Resources

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NOVEMBER 1971

GLAD TIDINGS

See "Sakuramoto Nursery" — p. 5
and "How to Make Friends with your Teenager" — p. 9

GLAD TIDINGS

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Editor
Helen C. Young, B.A.

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A TRIBUTE

Mrs. Arthur J. Cherry

Having completed a long life of devoted service to her Lord and Master, Mrs. Arthur J. Cherry on September 1, 1971, following a very brief illness, was called to her heavenly home to be with Him and to enter into the joy promised to all who love and faithfully serve Him, a joy which she richly deserved.

Born in Toronto, Mrs. Cherry spent most of her life in that city except for a short period of time in her childhood when she attended public school in Edmonton, Alberta. Returning to Toronto with her parents, she attended Harbord Collegiate Institute and studied piano at the Toronto Conservatory of Music. Shortly after graduation, she became Mrs. Arthur J. Cherry, and this was a very happy marriage, until the time of her widowhood.

Space does not permit the enumeration of all the activities in which Mrs. Cherry became involved. Her interests were broad and varied, but no matter how involved she became, the work of the Church always held first claim on both her time and talents.

Mrs. Cherry had a tremendous gift for writing and perhaps it is in this capacity she will be remembered more than in any other. She became a professional journalist and her articles had wide acceptance, appearing in publications in Canada, the United States, England and Scotland. She became a feature writer for the Toronto Star Weekly, wrote a regular page for the Canadian Countryman for twenty-two years, and also did a great deal of free lance writing.

She served a term as President of the Canadian Women's Press Club and her many interests included membership in a Travel Club, a Study Club, the Toronto Heliconian Club and the Author's Association.

Mrs. Cherry was a member of Parkdale Presbyterian Church (now Parkdale-Bonar) and gave of herself very freely to the life and work of this congregation. She held a number of offices at various times, one of which was President of the Janet Geggie WMS Auxiliary and was also the author of the official history of that congregation. Mrs. Cherry took a keen interest in Youth work, being a Church School teen-age teacher, and leader of the "Pollyanna Club", a group of teen-age girls. She was also a member of the National Girls' Work Board.

In February 1942, Mrs. Cherry was asked to become a member of Council Executive. Because of growing demands at that time in the field of Christian Literature, Council Executive felt it advisable to have a Secretary for that department of missionary work. Consequently, in June 1942 she was appointed the first Christian Literature Secretary on Council Executive. This office she held for many years and due to her special interest and efforts, the work of this department grew and expanded to become a very important part of the outreach of our Society in many places around the world.

Mrs. Cherry ably represented the W.M.S. on a number of Church boards and committees, i.e. The Committee on Home Religion, the United Nations, the World Literacy and Christian Literature Committee — N.Y., and the Women's Inter-Church Council of Canada.

In 1956 whe was appointed Editor of the Society's national magazine, *The Glad Tidings,* and Executive Director of the W.M.S. Publications Department. This appointment she held until the time of her retirement in 1966. During this ten year period, she made an outstanding contribution to the life and work of our Society. Her editorials and articles were always deep and meaningful and the lovely poems which came from her pen will long be remembered by all who read them, as will the helpful prayers included in each issue of the magazine.

One of her favourite scripture portions was Psalm 104, "O Lord, how manifold are Thy Works . . I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being . . . I will be glad in the Lord." She used it in one of her editorials in the Glad Tidings and the words express the strong Christian faith which was hers and the joy she experienced in Christian service. Truly this is a tribute to a life of one who has gone from among us but is not forgotten.

The Sakuramoto Nursery

A sum of $15,000 from legacy funds was approved by the 1971 WMS Council for the Sakuramoto Nursery in Kawasaki, Japan. This brought the total WMS contribution to $30,000 as $15,000 had been approved in 1970. Dr. In Ha Lee is the pastor of the congregation and he told this story to the editor while in Canada attending the World Mission Consultation.

The congregation of Kawasaki started right after World War II. It began as a Sunday School outreach program. Dr. In Ha Lee was a student then. In 1952 there were twenty people in the congregation and by 1960 it had become self-supporting, the membership having doubled from 1957 to 1960, and the income tripled. There are now sixty very faithful members of the Church.

When the KCCJ celebrated its sixtieth anniversary in 1968, the Korean Christians asked themselves "Is this church just for the Korean minority, or have we a missionary task to the whole Japanese society?"

The congregation looked at the community around them, and saw that the biggest problem of the working people was concern for their children. Here was a real need.

The congregation decided to launch a nursery school program. "The church members were not without fear," said Dr. Lee, "but at the same time they had faith because of the obvious need for such a service in the community."

Finances were provided through Kawasaki Church, the KCCJ Decade for Development Fund and the WMS, WD. These funds took care of needed renovations, the purchase of necessary equipment and provided salary support for one of the three teachers for a two-year period. The other two salaries were paid from monthly fees.

"The nursery has grown by leaps and bounds because the people in the community have come to a point of trust in the service being offered through the church," says Dr. Lee. No one has ever been rejected regardless of nationality, faith or creed, although some have had to be put on a waiting list due to the enrolment and inability to cope with numbers because of insufficient accommodation.

Two years of experience in the present situation has permitted the enrolment of sixty children this year, but this is the absolute limit. There are more than thirty children on the present waiting list. Of those enrolled, forty-five children are Japanese and fifteen are Korean. This reflects the fact that Sakuramoto Nursery is truly a community centre.

The majority of parents are Buddhist, or one of the new religions, or no religion at all, but all the parents are aware that the nursery is operated on Christian principles. The impact of this is clearly shown by the children themselves. For example, at mealtime in the children's own homes, they tell their parents that they want to say "thank you to God" for the food they eat, because that's what they do "at school".

At Christmas time the people of the community asked "What shall we do for Christmas?" So a special service including Japanese and Korean hymns was arranged and the Japanese and Korean ladies came in their traditional costumes. Two of the mothers have enquired about Bible lessons and as a result Bible study is being held for mothers every Friday afternoon.

The Nursery has three full-time, very capable teachers plus volunteers who offer their time and talents at various times. When the term began last April, the nursery had become financially self-supporting without any outside support of any kind. The original aim in this respect had been realized.

The community in general is showing real interest in the activities held in the church and Dr. Lee said that the attitude of the shopkeepers has changed completely in that they have accepted the church members much more openly than they had in the past. "It is one of the present day miracles," he remarked, and added "We are acutely conscious of the need to provide a place for fellowship, counselling, dialogue and fun. With the new trust placed on the role of the church as a seven-day service to the community, we must take action to meet the crying needs."

PROJECTED FUTURE PLANS

Land prices are exorbitant in Japan, therefore every square foot must be utilized. The members of Kawasaki Church carefully reviewed all possibilities for expansion, and in October 1970 presented to the General Assembly of the KCCJ a proposal for rebuilding. This was accepted and formally approved in principle. The plans provide that the present church building and manse will be removed and a three-storey, unpretentious ferro-concrete building erected to provide the following:

1st floor — three rooms for the day nursery to accommodate ninety children (the same space during the evening will permit young people's activities and working persons groups); — space for an

The biggest problem of the working people was concern for their children.

adequate kitchen and office.

2nd floor — one room for babies or "cradle roll" children; — space for a modest sanctuary.

3rd floor — apartments to house two pastors and their families as well as single apartments to house the teachers.

Two years ago when the congregation approached the government for financial support they were flatly refused, stating, that there were no plans for this type of assistance within the budget for the next ten years. Members of the Parent-Teacher group in Kawasaki Church, however, were not to be daunted by this and they pressed for another presentation. This was done and two successful years substantiated the real need of the community. Also, the financial books clearly indicated that Kawasaki Church was not making money but simply providing for working parents a service which gives their children a learning experience in good surroundings with teachers who really love the children as individuals.

The city and prefectural authorities in the Department of Child Welfare showed interest and requested blueprints of the proposed building, the estimates of costs, and the program plans by June 1971.

Because the City is to be involved in the building plans, they will go one step further. Their method for supporting the program follows this pattern — parents pay the monthly nursery fee on a scale according to the family income directly to the Child Welfare Office. The Child Welfare then subsidize fees paid by parents on a low salary and submit the total monthly fees for the number of enrolled children to Sakuramoto Nursery. This means the Nursery can be self-supporting. At the same time, it must have a Legal Holding Body, the constitution of which can include Christian principles as one purpose and objectives of the teaching.

Meanwhile the congregation has called an Assistant Pastor, Mr. K. Kosugi, who is a Japanese Ordinand sent from the United Church of Christ in Japan. While a theological student at Tokyo Union Theological Seminary, Mr. Kosugi made a decision to somehow serve the Koreans in Japan. Following graduation, he obtained a scholarship through a seminary in Korea, and went to Korea in order to study the Korean language. Following two years of language study, he returned to Japan and for six months assisted in the General Affairs office of the KCCJ. He began his duties as Assistant Pastor of Kawasaki in May 1971.

"All of us look forward to this joint action for mission," said Dr. Lee, "and we would ask you to please remember these things before His throne of grace."

HAVE YOU RENEWED YOUR GLAD TIDINGS SUBSCRIPTION?

How to MAKE FRIENDS with YOUR TEENAGER

by M. JOAN JAMES, Reg.N.

(Reprinted with permission from the Pentecostal Testimony)

There is today an increasing lack of communication between parents and their children, which by the teenage years often becomes an open conflict. Many girls have said to me in bitterness and bewilderment, "I just can't talk to my mother — ever!" Likewise mothers reiterate, "It's no use. I can't get through to my daughter. She shuts me out completely." Somewhere along the line communication has broken down, and they have reached an impasse. What is the answer? Where did the breach begin?

As a mother, I have found that the bonds of friendship formed in childhood with my children were not easily broken in the teens. Now this friendship did not just happen; there were rules, there were directives. These are the things I would like to pass on particularly to mothers. Although my remarks are specifically directed to mothers and daughters they certainly pertain to the fathers and sons.

First of all, friendship is a two-way street. "He that hath friends must show himself friendly," is sound philosophy from the book of Proverbs. To have a friend, you must be one. This is an incontrovertible axiom of life.

Secondly, friendship must be cultivated and tended like a garden. Fruit does not appear overnight. It takes patient, constant effort. There is a law of harvest — we reap what we sow. Sometimes a mother holds bitterness towards her child, or even resentment at the seeming intrusion into her otherwise well-ordered life. Some parents have become so engrossed in their business or vocation that they are completely indifferent to the child's basic spiritual and social needs. Though material things may be lavished upon her, inherently she begins to feel like a fifth wheel. These things cannot give to her that sense of belonging, which is an innate desire in every human heart. The mind of that child is so fertile and impressionable, that though you may never voice your feelings, they leave an indelible mark which may never be erased.

During several years of counselling in a girl's reform school, I met the sad and desperate products of just such situations. They lashed out with all their youthful venom at parents who substituted things for love.

There are six rules I would like to formulate. They are like the six primary colours of the rainbow, merging into one another, yet keeping their distinction, and each one a vital part of the whole. The hues will appear more vibrant and vivid, as the rays of your love sometimes fall upon a backdrop of tears. There is a pot of gold at the end of this rainbow. It is one of inestimable worth — the friendship of your daughter.

RULE NO. 1 IS "SHARING"

Sharing is verbal communication — talking and listening. The time to start is earliest infancy. The moments you spend holding that tiny infant close in your arms are too precious and valuable to barter away on the platform of our career-oriented society. There is no substitute for the warmth of your personal nearness, and the intimacy of your words of love. Guard well every opportunity to establish this first and basic foundation of communication.

Listening is almost a forgotten art in the hectic pace of life today. Mothers must be good listeners. It will pay great dividends. A real friend is one who is willing to listen patiently and uncritically. The child who cannot vocalize her fears and frustrations, nor her dreams and fantasies, because of ridicule or a quick brush-off, will hide these things away in the recesses of her mind — unresolved. Then she will shut you out and lock the door. Oh, it may not be immediately apparent. Communication lines break down gradually and insidiously, until finally the rift is irreparable.

The time to listen is when the child needs to talk. It may take some effort on your part; you may have to rearrange some priorities. You must provide opportunities that set an atmosphere of warmth and confidence, when she knows she will have you all to herself to unburden her little heart. The response you give her then will determine how much of her heart she will open to you when it is torn with the conflicts of the teens.

RULE NO. 2 IS "UNDERSTANDING"

To really understand, you must put yourself in her shoes and stand where she stands. Assess the situation from her eye-level. Keep abreast of the times. Be well-informed. Show sincere interest — without hysterics or panic!

I was asked to sit on a panel for a teen talk-in. One of the questions asked was: "How can your generation understand ours, when your problems as teenagers were so different from ours?" I agreed that certainly the problems of today's teenager were different, but basically we were the same. We had the same drives, the same inner desires, the same restless and rebellious spirit that didn't want to be fenced in. We also wanted to do "our own thing". And our problems were just as real to us, but we had one thing going for us; our parents had given us some very definitive guidelines of behaviour. We often stretched the rope until it was taut, but it didn't slip the moorings, it held, and we came up with a jerk. These absolutes were not simply the mouthing of trite phrases; they were convictions to live by, and we saw them in action. Parental abdication from this responsibility has cut our children adrift, and given to us a generation of aimless wanderers.

Remember, I said that "friendship is a two-way street," and so also is understanding. I often tell teenagers who crititicize their parents' lack of understanding that they also must make an effort to see the position the parents are in. It is using the street both ways, that bridges the so-called generation gap. It is vital that this link in the communication be kept open and operating.

RULE NO. 3 IS "ACCEPTANCE"

This means appreciation of the child for what she is, not what you wish she'd be. Acceptance is different from resignation. Resignation gives up, but acceptance allows room to grow. Your acceptance of your daughter for what she is, will allow her to be herself, and yet challenge her to rise to her highest potential. Acceptance is not stingy with praise. It minimizes failure and recognizes achievement. Acceptance makes a person stand up to one's full height; enables one to surmount one's incapacities, and make them stepping stones.

We can alienate our children from us by attempting to force them into a mold of our choosing. You must face this question, "Has my child the ability and/or the desire to fulfil my high ambitions for her life — even though they may be most commendable?" Your lack of this perception may bring to her such a sense of defeat and frustration, that she simply decides to be nothing — "copping out" as they call it.

The greatest thing that you can do for that child is to surround her with prayer that she will desire to seek and find God's highest will for her life. Provide an atmosphere that will encourage this, and be willing to accept His will as yours.

RULE NO. 4 IS "LOYALTY"

Loyalty never betrays a confidence. The natural outcome of loyalty is trust, and trust is an integral part of friendship. The mother who has won the friendship of her daughter will value it too highly to jeopardize it through disloyalty. She will shield her from gossip. She will never parade before the amused ears of others the thoughts which have been shared in secret. She will never expose her shortcomings or failures.

Loyalty to her trust in you will also mean your absolute honesty with her. When she asks you a difficult question, whatever you do, be truthful. Do not destroy her trust in you by evasive half-truths or myths. Your daughter's wholesome approach to sex depends on you. She will learn the biology of sex in the school, but you must provide the moral setting for this priceless jewel. Moral values are still valid and relevant today. It is the rejection of these infallible guidelines which has foisted upon us the tragedy of a permissive society with its anathema called "situation ethics." Let us not forget that empires have fallen and become flotsam on the tide of history through moral disintegration.

Concurrent with these decisive moral values, there must also be an unequivocal acceptance of sex as a positive and desirable force in life. Without an understanding of its God-given, intrinsic value, she may enter into marriage encompassed by so many fears and inhibitions, that she is unable to enter joyously into the true fulfilment of wedded love.

Loyalty to her trust in you also involves discipline. No true friend will stand carelessly by and watch another walk into a trap to their hurt. A young girl in deep trouble said to me, "If only my mother had said 'no' to me, but she would always say, 'do as you please. It's your life,' but I didn't know myself what I should do." What tragic words! Your daughter may outwardly rebel against discipline, but deep down inside, she longs for its bulkwark of security. It is a breach of trust to withhold it from her.

RULE NO. 5, I CALL "SPIRITUAL EMPATHY"

It is the ability to relate your faith with relevance, practicality, and ease. If your relationship with God is a vital part of your daily life, it will not be difficult to communicate this to your child without strain or embarrassment. The naturalness and simplicity with which you talk to God together over childhood problems will pave the way for a deeper and continuing communication when the seemingly immense problems of the teens appear.

The cohesive factor in this area of communication is your unswerving adherence to the precepts you teach. These precepts must be "for real" in your own life; otherwise they may become merely an inoculation preventing the child from getting the real thing herself. The oft quoted Scripture, "Train up a child in the way he should go: and when he is old, he will not depart from it," means more than instilling precepts by rote. The training principle is also by daily practical example. To ask which is the most important is like asking which wing of an airplane is most important, the right or the left? If you don't have both you're in for a crash!

RULE NO. 6 IS "HOLD LOOSELY"

That which you hold with open hand can never be torn from your grasp. Friendship is never possessive. One day she will step out of the nest. She may marry and set up a home of her own; she may follow a vocation which takes her many miles away; she may simply desire to step out on her own and do "her own thing." Whatever it is that takes her out into the mainstream of life, to live as an independent entity, you must let her go with open hand. You will not really lose her, because you never owned her; she was just loaned to you for awhile. The bonds of friendship cannot be severed by distance nor location. This inestimable treasure can be the pot of gold at the end of your rainbow.

BOOK REVIEWS

GOD'S LIVELY PEOPLE by Mart Aibbs and T. Ralph Morton, Fontana, $1.25.

This book by the author of "God's Frozen People" is an outline of the "whys and hows" of Christian Education for laymen. The first half of the book deals with the needs of education for the average layman. If the Church is to have any influence in the world of today and tomorrow, its members need training and help for witness. The second half of the book suggests ways and means of educating church members, especially youth and adults.

Those involved for planning for Christian Education in their local congregation will find many new and helpful ideas in this book.

LIVING VISTA by Mary E. Lockhart, G. R. Welch, $3.50.

A delightful, homey little book of twenty-seven short chapters, based on R. C. Stoll's poem "I Believe." It portrays 'the wonder and inspiration of God's out-of-doors.' It is interesting, thought-provoking with many well chosen descriptive words. It reminds one of the faith and confidence of a little child and the part played by parents and grand parents. A lovely little book to be read aloud. Lovers of nature and those unable to visit the great out-of-doors would enjoy it.

* * *

BOOKS ARE FRIENDS

ORGANIZATION STAFF NEWS

New Appointment — Miss Jean Gardner

The Organization Department is happy to announce the appointment of MISS JEAN GARDNER to the staff of that department of the Women's Missionary Society, W.D. Miss Gardner's home was in Hamilton, Ontario, where she received her early education and graduated from Hamilton Teachers' College. After teaching for a few years, Miss Gardner entered Ewart College, from which she graduated in 1966. Since her graduation she has served as Congregational Deaconess and Director of Christian Education, first in St. Andrew's Church, Sarnia, Ontario, and then until the end of July 1971 in First Presbyterian Church, Regina, Saskatchewan.

Miss Gardner's experience in educational work and in group work within the church makes her well qualified to serve in the educational work of the Women's Missionary Society and of the Board of Christian Education. Miss Gardner came on the staff on September 1, 1971 and will serve in the Central Area making her headquarters in London, Ontario.

Staff Transferred from the National Department of the W.M.S. to Organization Department

The Organization Department is also happy to welcome the Presbytery Deaconesses who have been transferred from the National Department of the W.M.S. to the Organization Department as of September 1, 1971. The transfer was made in accordance with the "Plan Approved by General Assembly for Administrative Integration of Mission Work in Canada and Overseas", which was printed in the August-September 1971 Glad Tidings, which stated:

> "That field workers of the W.M.S. (W.D.) and W.M.S. (E.D.) whose responsibilities are primarily in Christian Education and W.M.S. organization, remain as employees of the W.M.S. (W.D.) and (E.D.). The Women's Missionary Societies shall decide which of their field staff are to remain under the direction of the Societies."

The staff transferred to the Organization Department from the National are: MISS EVELYN MURDOCH, MISS DIANE TAIT, MISS LINDA WOOD and MISS ANNABELLE WALLACE. These Presbytery Deaconesses along with the Regional Secretaries, Miss Margaret Boyd, Miss Lois Powrie, Miss Dorothy Keller and the recently appointed Miss Jean Gardner; the National Age Group Secretaries, Miss Mabel Booth and Miss May Nutt; and the Director, Miss Louise Reith, will serve in the Organization Department of the W.M.S., working in cooperation with the Board of Christian Education.

Plans are being made to bring together in mid-October all staff serving in the Organization Department in cooperation with the Board of Christian Education to discuss the work for which staff are responsible and how all may work together to serve the church more effectively in Christian and Missionary Education.

* * *

Your Prayers are asked

— for Miss Jean Gardner as she begins her work with the Organization Department of the W.M.S. and her work is planned in the Central area.

— for those who plan the work of Area Staff in Synods and Presbyteries, that the abilities of staff may be used to the best advantage and leaders, officers and teachers may be helped, encouraged and strengthened in their work.

— for work being carried on within church extension charges as our Church seeks to minister to persons in the rapidly developing areas of our nation.

— for all church extension ministers, and for Misses Margaret Balderston and Agnes Gollan as they carry out their Christian Education responsibilities within the extension charges in the Toronto area.

— for those with responsibilities in the shaping of the future of the Church of North India, for the women in that Church, and Miss Margaret Kennedy as she works and has fellowship with them.

— for all those involved in the work of the Sakuramoto Nursery in Japan, that they may be guided by Jesus Christ in all their contacts with children and parents.

— for those called to minister to the refugees in Pakistan and India, and for the refugees themselves.

VOICES for the NEW AFRICA

by EZEKIEL C. MAKUNIKE,
Director, Africa Literature Centre

As nation after nation in Africa has attained independence it has needed the undergirding of a healthy Press. In the interests of self-reliance and nation-building the history of these countries had to be relived and rewritten. A literature was needed that reflected the pulse beat of changing times in the rhythms of newly liberated peoples. Who could better express these notions than the sons and daughters of the New Africa?

Responding to these hopes and aspirations, the Christian churches established the Africa Literature Centre in Kitwe, Zambia in 1959.

Over the years it has pioneered formal training of Christian writers, journalists and artists for all of Africa. It now boasts 433 alumni. Many of them operate the religious and secular press, radio stations and publishing houses in the various African countries.

Zambia's Minister of Information, Broadcasting and Tourism, the Hon. Sikota Wina, a former journalist and newspaper editor, told a recent graduating class at the Africa Literature Centre: "A popular government without a popular and free Press is but a prologue to a farce or a tragedy". He also warned, "Journalists must live up to the established canons of their profession. A journalist faces a big task in Zambia today because most people are becoming more and more literate and are able to read between the lines".

Showing he was no stranger to

The Women's Missionary Society, W.D., through its Christian Literature Fund, contributes each year to the Africa Literature Centre in Kitwe, Zambia, and has done so ever since the centre started twelve years ago.

the profession, the minister summed up: "The world has been cruel to you, for the profession you are about to enter is perhaps one of the most misunderstood, least lucrative, yet probably the most important and influential in an age where the written word has gained more power than the legislator".

To these trials and expectations, the programme of the Africa Literature Centre is addressed, shaped and fashioned. While its 12 years of existence makes it hardly even a teenager, in terms of meeting felt needs, it has rendered a unique service.

Through its residential training programme the centre equips communicators with the basic skills they need to gather, report and edit the news and to produce newspapers and magazines, as well as books. A greater portion of their training is devoted to feature writing techniques and the art of interpretive and creative writing.

In general, there are two four-to-six month residential courses a year: January to June, September to December. In between, its staff is available to conduct or assist in writers' workshops in various parts of Africa. En route they call on former students to give them the needed encouragement and nurturing. This also serves as a recruiting expedition since some workshoppers may prove good material for residential training at the centre.

Students taking the Art Course remain at the centre for 15 months.

Trainee writers and artists have come from practically every country on the continent, except the predominently Muslim countries north of the Sahara. Some have come from as far afield as India and Pakistan.

These budding writers and artists bring with them their tribal heritage, denominational traditions and national patterns. To further complicate matters, these students represent various levels of academic qualifications and experiences.

Understandably, this multi-tribal, multi-denominational and multi-national family experiences more conflict than conformity, especially in the initial stages. None finds it easy to admit he knows less than the other. At times, a simple question develops into a heated argument. A professional question on the freedom of the Press invariably touches on sensitive areas of public policy. One feels he must defend his country's policy in the face of "outside attack".

But this is part of the communication process. These young journalists are clearing the jungle paths on which better communication lines can later be established. As long as these rivalries and national pride are kept in healthy tension they are a strength rather than weakness in breaking down barriers. These communicators meeting together, living together and studying and searching together for the answers to their many questions come to understand and appreciate the problems African nations face in striving to live in harmony.

By the time of parting, friendships will have deepened even where bitter conflicts previously existed. This is often one of the greatest values of the life and work of the Africa Literature Centre.

Unlike other students at Mindolo Ecumenical Centre, the journalism students work under extreme pressure. They must learn to type, to gather and edit the news and produce a fortnightly student newspaper, the **ALC Drumbeat.** They are punished for failure to meet deadlines and rebuked by staff and fellow students for inaccurate reporting.

They were taught to be "slow and sure" in their previous work experiences, but the profession for which they are preparing demands "speed and accuracy."

Questions which never lend themselves to easy answers include "Should a journalist be a member of a political party? Is there such a thing as Christian journalism? If so, how does it differ from sheer good journalism? What is the dividing line between objective and biased reporting? What is truth? What does it mean to slant news to suit a local angle? How can a journalist operate in a country which is critical of the free Press? Can a Christian newspaper take sides? Can a journalist in developing countries afford the luxury of the freedom of the Press as enjoyed by his Western counterpart?" Usually the answers are as divergent as the student body. In some cases this applies to the staff as well.

Church's Contribution to Nation Building

Since religious journalism is not as lucrative as opportunities in secular or government agencies, there is a tendency for some top-flight writers trained at the Africa Literature Centre to spend a few years with church organisations and then to shift to secular press, government information services or the ever-expanding industrial journalism. There is nothing wrong with this exodus. It is the Church's contribution to national development.

But as long as the churches believe they should remain in the communication business, they have no justification to make a poor job of it. They should be the pace-setters. Their mission is to motivate and attract the best talent possible or else quit business altogether.

The question is often asked, "Should the Church continue to publish magazines or newspapers?" Can it afford the capital investment needed to buy the sophisticated printing equipment, and can it afford the high-quality personnel to compete with other organisations in the communication field?

The answer is decidedly yes. The churches have a vital role to play: to speak and help to shape a wholesome climate for decision-making in developing countries. Most young nations, with a few exceptions, are served by government-owned newspapers through the Ministry of Information. The staff therefore are compelled by the nature of their papers to conform to Civil Service regulations rather than to professional journalistic ethics.

And since the present tendency is for a one-party State in the young and developing countries, the opinion that people are given is usually the one-party view. This does not always promote a lively and representative debate on issues.

While we do not advocate substitution by foreign controlled newspapers, we feel a church-related press, if it is strengthened, can play the necessary critical role. **Target** in East Africa, **Moto** and **Umbowo** in Rhodesia are playing this role.

By the critical role we do not mean they should always oppose the government efforts. But they should be free to criticize where criticism is due and praise where praise is merited. To achieve this role, nothing but the very best of staff is good enough to man the religious press in the developing nations.

Churches are therefore urged to reassess their priorities and strengthen their communication budgets if they are to play their role in nation building and development.

The publishing trend is toward ecumenical rather than denominational papers. The advantages are obvious. Higher circulations auger well for potential advertising revenue. With more and more national leaders deciding the affairs and policies of their denominations, the climate for ecumenical cooperation will be more favourable. Mindolo Ecumenical Centre on which ALC is located is an ideal place for such co-operation.

The 17 students in a recent journalism course came from Lesotho, Botswana, Rhodesia, Malawi, Kenya, Cameroun, Ethiopia, Angola, Sudan and of course Zambia. The six students in the Art course came from Kenya, Nigeria, Congo, India and Zambia.

Members of the staff include a Rhodesian, an American, a Britisher, a Canadian and Zambians.

While the ALC training programme is no longer the only one preparing African journalists as it was ten years ago, it is still unique in being pan-African and interdenominational.

A limited number of
Mar - April 1971 "These Days"
devotional material on Africa
available from WMS Book Room
at 25c per copy.

ORGANIZATION STAFF — 1971-72

Executive Director: Miss Louise A. Reith, M.A.

NATIONAL SECRETARIES

Miss Mabel Booth	Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss May Nutt	Room 100, 50 Wynford Drive, Don Mills, Ont.
Miss Helen Tetley, B.A., M.R.E.	50 Wynford Drive, Don Mills, Ont.

PRESBYTERY AND SYNOD STAFF

Miss Margaret Boyd	174 - 1st Avenue, Ottawa 1, Ont.
Miss Lois Powrie	32 Milverton Blvd., Toronto 357, Ont.
Miss Evelyn Murdoch	Apt. 4, 983 Stone Church Road E., Hamilton, Ont.
Miss Jean Gardner	Apt. 21, 300 Fairview Avenue, London, Ont.
Miss Diane Tait	First Presbyterian Church, 339 - 12 Street, Brandon, Man.
Miss Dorothy Keller	Ste. 2, 108 - 32nd St. W., Saskatoon, Sask.
Miss Linda Wood	5110 - 44 Avenue, Red Deer, Alta.
Miss Annabelle Wallace	2960 Nechako Drive, Prince George, B.C.

NATIONAL MISSIONS STAFF — 1971

Executive Director: Miss Giollo G. Kelly, B.A.

CHINESE WORK

Mrs. Angela Fong-Sang	5399 Springdale Court, North Burnaby, B.C.
Mrs. Yew Fin Tam Hu	1077 Chenneville St., Montreal 128, Que.
Miss Anita Lee	1077 Chenneville St., Montreal 128, Que.
Miss Margaret Near	87 Harbord Street, Toronto 4, Ontario
Miss Fanny Tse	Apt. 109, 1655 Chambers St., Victoria, B.C.
Miss Catherine Watson	Apt. 210, 1258 Yates Street, Victoria, B.C.
Miss Annie Wilson	3415 W. 19th Avenue, Vancouver 8, B.C.
Miss Grace Wong	87 Harbord Street, Toronto 4, Ontario
Miss Ruth Yeandle	Apt. 2, 6367 West Blvd., Vancouver, 13, B.C.
Mrs. Elsie Young	437 East Hastings Street, Vancouver, B.C.

CHURCH EXTENSION

Miss Margaret Balderston	Apt. 210, 6 Milepost Place, Toronto 354, Ont.
Miss Agnes Gollan	8 Beechwood Cresc., Toronto 6, Ontario

HOSPITAL AND SENIOR CITIZEN VISITATION

Miss Shirley Cayley	Apt. 9, 25 Cromwell St., Winnipeg 6, Man.
Miss Leslie Landell	Apt. 20, 1778 Bloor St. W., Toronto 165
Mrs. W. G. Leatherdale	3477 Vendome Ave., Montreal 260, Quebec
Mrs. Roy Mercer	933 - 5th Street, New Westminster, B.C.
Miss Lillian Reay	316 Glen Rd., Toronto 5, Ontario
Miss Lily Schneider	21 Barker Street, London 25, Ontario
Mrs. Katherine Smith	5936 Stirling Street, Vancouver 16, B.C.
Miss Ruby Walker	Apt. 29, 330 - 19th Ave., S.W., Calgary 3.

INDIAN WORK

Miss Sandra Percy	268 Ellen Street, Winnipeg 2, Man.
Miss Sheina Smith	104 - 5th St., N.W., Portage la Prairie, Man.

INNER CITY

Mrs. Marjorie Allan	870 Richmond Square, Montreal 106, Quebec
Miss Margaret Avison	Apt. 108, 17 Lascelles Blvd., Toronto 7, Ont.
Miss Lois Cooke	870 Richmond Square, Montreal 106, Que.
Miss Hazell Davis	5678 Verdun Ave., Verdun 204, Quebec
Miss Ann Drummond	870 Richmond Square, Montreal 106, Que.

Miss Barbara Raymond .... 768 Flora Ave., Winnipeg 4, Manitoba
Miss Athalie Read .... 768 Flora Ave., Winnipeg 4, Manitoba
Miss Helen Oliver .... Apt. 601, 180 MacNab St. S., Hamilton, Ont.
Miss Charlotte Stuart .... 8 Beechwood Cresc., Toronto 6, Ontario

PRESBYTERIAN FELLOWSHIP HOUSES

Mr. and Mrs. Austin Beattie .... 73 Chesnut Street, Winnipeg 10, Manitoba
Rev. and Mrs. B. Hartley .... 456 - 12th Street E., Prince Albert, Sask.

OVERSEAS MISSION STAFF — 1971

Executive Director: MISS MARY E. WHALE, B.A.

TAIWAN

Miss Georgine Caldwell (E.D.) .. 2 Yung Fu Li, Shih Lin Chen, Taipei, Taiwan, R.O.C.
Miss Louise Gamble .... 2-208, Chung Shan W. Rd., Lou-Tung; I-lan, Hsien, Taiwan, R.O.C.
Miss Diane Petrie .... 2-208, Chung Shan W. Rd., Lou-Tung; I-lan, Hsien, Taiwan, R.O.C.
Miss Joy Randall .... Changhua Christian Hospital, 124 Changhua Rd., Changhua 500, Taiwan, R.O.C.
Miss Isabel Taylor .... MacKay St., Tamkang Middle School, Tamsui, Taiwan.
Miss Wilma Welsh .... 2 Yung Fu Li, Shih Lin Chen, Taipei, Taiwan, R.O.C.

GUYANA

Miss Margaret Ramsay (leave-of-absence) .... 156 George St., Toronto, Ont.

INDIA

Bhil Field:

Miss Pauline Brown, Reg. N., B.Sc.N. ...... Amkhut, M.P., (via Dohad), India
Miss Agnes Hislop
(on furlough until early 1972) 50 Wynford Dr., Don Mills, Ont.
Miss Margaret Kennedy .... Mendha, M.P., (via Dohad), India
Miss Doreen Morrison, Reg.N. ... Barwani, M.P., (via (Mhow), India
Miss Mary Nichol (E.D.) (has been seconded to WHO)
Miss Beatrice Scott, B.A. .... Amkhut, M.P., (via Dohad), India
Miss Mary Sherrick, B.A., B.Ed. .. Amkhut, M.P., (via Dohad), India
Miss Ida White, Reg.N. (on furlough) ...... 50 Wynford Dr., Don Mills, Ont.

Jhansi Field:

Miss Eleanor Knott, B.H.Sc., M.A. . Helen MacDonald School, Jhansi, U.P., India
Miss Margaret Leask,
B.A., B.Ed., M.Ed. .... Helen MacDonald School, Jhansi, U.P., India
Miss Edith Magee, B.A. .... Helen MacDonald School, Jhansi, U.P., India
Miss Diana Wadsworth, B.A., M.R.E., M.Sc.
(on furlough) .... 50 Wynford Dr., Don Mills, Ont.

KOREAN CHRISTIAN CHURCH IN JAPAN

Miss Patricia Baker .... #102-22 Wakamiya Cho, Shinjuku-ku, Tokyo 162, Japan
Miss Mavis Hyndman .... Japan Christian Centre, 551 Totsuka-machi, I-chome, Shinjuku-ku, Tokyo 160, Japan

NIGERIA

Miss Dorothy Bulmer .... c/o Rev. Nwachuku Eme, Clerk of Synod, Presbyterian Church of Nigeria, P.O. Box 442, Umuahia, East Central State, Nigeria

Margaret Kennedy was asked to do some thinking about the changes in the world, the Church, the Women's Missionary Society, and Mission over the past twenty years. She responded in a letter to Mary Whale which we share with you here.

"Dear . . ."

"This is the exciting thing that men have played absolute havoc with the Church and God's purposes, yet always God raises up some individual, some group, some cause that brings things back to a better balance. The monasteries kept the Word alive in their time — then deteriorated. The friars (St. Francis, etc.) took the Word out to the people and made it live — then they degenerated. New knowledge and the English Bible brought a tremendous release of thought and understanding; the Reformation shook and changed the Christian world — and when that fray settled down, the Protestants took up the cudgels against one another, Civil war, Covenanters and the like. Then at last, came the renewed vision of Mission, sharing with those both different and distant, and, especially down the roads opened by the Empire, the Message went around the globe. All right, that has been the last two hundred years' story — and now? One cannot say the Mission is accomplished, yet is it not exciting to think now, to try to visualize where we are in history — is the pendulum at its farthest point and is the swing coming back to a new point of balance? I read that about the time the overseas Mission was being formulated, a new sense of compassion became evident in the West, when a personal responsibility came to be felt for the poor and miserable. Could one say that this ethic has now so advanced that whole peoples are moved to help distant, unknown peoples in the time of need or disaster? Is this just an obvious need from having been brought nearer together, or is it the hand of the one God continuing His patient work among all peoples?

"Today I received an invitation from Bishop Patro of Bhopal diocese to attend the Diocesan Council as a nominated member. Here it is, the Indian Church, with this young Bhil field section as an integral part. We from the West look on, pleased, proud and deeply thankful as the eyes of our colleagues turn to other leadership that is of this country. Where is the Mission stretching out to now? We just don't know and neither yet do we know our part in it. The Church is established in, I suppose, practically every country — yet vast masses of people are totally unaware of this fact, absolutely ignorant that the coming of one, Jesus Christ, has any relevance in their lives. I am remembering that once God closed a door so that Paul could not go to Galatia — He had His own plan in this. So right now, at this somewhat crucial time, the witness of God's workings all down through history, makes me anticipate, with some excitement yet with a restfulness, the unfolding of His plan for the Indian church in the near future.

"Those wonderful women in Canada, who have been used here in ways beyond their understanding, as you well know, must know themselves also caught up in this great Plan. I think of the church in this area as at an adolescent stage, adult in many ways and so not to be interfered with, yet still glad to have someone standing by to encourage and understand. The dreams of yesterday are definitely becoming the fulfilment of today and a greater fulfilment is on ahead . . .

"I have been filled with thanksgiving at a number of points recently — did I tell you how the Diocesan Women's Fellowship was formed in Dhar with representatives of the 3 groups (Presbyterian, United Church of Canada, and Anglican) present; that 15 went from here, largely at the expense of their own groups which is the first time that has happened. Member-percentage wise, we had excellent representation. Apart from the meetings, there was a **circus** in Dhar and time to see it — the first time ever for some of our ladies! Mrs. Louise Jalal later called an Executive meeting; seven women came from all over the field, everyone prepared with Bible, hymn book and at least five had pencil and paper. The opening devotion was short and good then on went the business with no hestitations. Three weeks ago, we had our W/F Officers Conference in Jobat for two days — 25 came, Louise bai presided, giving real leadership, Sucheti Ezra stirred us all with the sincerity of her message, then she led the discussion on use of programmes; the main speaker was a teacher from Dhar, now Vice President of the Diocesan W/F, and the comment made was that now in this new church, unknown people become our neighbours and friends! Great!

"And now I am going to Indore for the Diocesan Council and I will see all of us from here as part of the whole, the body of Jesus Christ in the flesh and blood of His believers. That is a solemn enough thought — yet it is surely the truth and many times the wounds may be more visible than the glory! I am reminded that the study of history makes one face realities as they are! My friends accuse me of sometimes shading an uncomfortable truth, so I'm hanging on to a verse recently found in the N.E. version — 'not just Walk in the Light, but Walk as one who is at home in the daylight!' Does that conjure up thoughts in you? It does in me."

OFFICERS' CORNER

We're back at last on Standard Time. The nights are longer than the days. Take time during your evenings off for a few November thoughts.

PRESIDENTS — Your monthly meeting began on time. Why did it drag on? Do you sometimes wish you could say "Time, ladies!" to close it off. Did **you** take time beforehand to check out each part of the programme — worship, study, refreshments — with your co-workers responsible for the presentations, to iron out snags and thus ensure smooth sailing?

No "Time out!" now for **NOMINATING COMMITTEES** slipping into gear this month.

This month, and every month, is a good time for **TREASURERS** to forward monies received.

ADULT GROUP PROGRAMME PLANNERS — In the summer a pink Assessment sheet re "How the Word Gets Around" study-outlines was sent out for you. Approximately 200 replies have been received. Thank you for returning these. "Please help us to help you" is the request of the W.M.S. Adult Committee who compile the studies programme. Your assessment of the study-outlines and your suggestions are of value to them, guide-lines for future series.

For you too in the same mailing were suggestions on the new study themes: "The New Generation in Africa"; or "What is the Presbyterian Church in Canada Doing in Mission?"; or Bible Study — "New Machines and the New Humanity". The choice is yours. If you began your new study in September, then we of this column are the laggards — but we're in time to alert planners of groups beginning the study in January, 1972.

Make use of the resources suggested. Use those copies of "Glad Tidings", the "Presbyterian Record" and the W.M.S. Annual Report. Share the wealth of suggested material on Africa — factual, literary, dramatic. Be in the "Now" with such plays as "Barrier", "Choose This Day" etc — or let everyone take part, using discussion-starters found in "Palaver". See, hear and feel Africa through filmstrips and and recordings; understand Africa through her writers.

Additional programme suggestions will be sent out this month. Check with your Group Secretary. They are for you, but also for everyone in the Group.

Don't forget that time flies. Christmas is just around the corner. Are you on the look-out for Christmas programme material?

LEADERS OF CHILDREN'S GROUPS — Have your small actors take part in the playlet "Let's Make It Christmas" (Dr. W. D. Guy) if you did not use it last year. You may also wish to use the Christmas suggestion entitled "The Advent Wreath" included in the C.O.C. and Explorer Bulletin.

"Christmas Carols"

Twenty-one favourite sacred and secular carols with music in one booklet, compiled by Abington Press, available from WMS Book Room at 35c per copy.

* * *

Christmas Vesper Service

Our several worlds, symbolized in the "Circles of Christmas" will be the focus of Christmas Vesper Services to be held by Canadian Girls In Training (CGIT) throughout the country in December.

The Services will link the setting of the Christmas story — the Holy Family in the stable, the town of Bethlehem, the world of Caesar Augustus and the Star of Bethlehem — with the relation of the individual to the present day world — his or her family circle, the neighbourhood, the world community and the universe.

The CGIT members themselves conduct the Services which have been held annually since 1940. This year's Service was prepared by Dr. R. K. N. McLean of Kingston with the assistance of CGIT groups in Elginburg and Weston, Ontario.

Girls from ages 12 to 17 will take part in the Services which are held in some 1,500 congregations across Canada, including the Northwest Territories and Bermuda. The Services are held in Baptist, Christian Church (Disciples of Christ), Presbyterian and United Churches which sponsor CGIT.

The offering from these Services makes possible the work of the National CGIT Committee which plans and co-ordinates information with the provincial/regional committees. This committee of volunteers prepares The TORCH Magazine, distributes the Christmas Vesper Service and provides other resources for leadership development.

Christianity lives on in China

by PAAN MING-TO

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After two decades of atheistic Communism, the faith and hope of the Christian community inside Red China is not dead. In spite of government-permitted purges against Christianity during the Cultural Revolution that resulted in the closing of all church buildings throughout China, the Christian witness still continues in the clandestine "home congregations" or "cell-structure" church groups.

These Christian "cells" are meeting in villages, towns, and cities all over China, and are particularly strong in Shanghai. Authoritative Christian sources coming out of China report that in one traditionally Christian area near a south-coast city, there are about 3,000 Christians in a population of over 30,000. Meeting together in small cell groups, these believers are able to support a Christian worker among them. This underground shepherd travels from group to group, leading Bible studies and encouraging and comforting the Christian flock.

Average attendance at these "home churches" is eight to ten. "It is very difficult in a Communist society to gather even eight or ten believers," a Shanghai man said. In areas where the pressure against Christians is greatest — mainly large cities — numbers drop to three or four, and during times of special stress meetings may be discontinued. Shanghai at present is passing through a period of religious pressure when increasing restrictions and political factionalism make any type of home gathering dangerous. Latest reports indicate that women who attend Christian meetings in the general Shanghai area far outnumber the men.

There are no regular church services in China. Times and places for undercover meetings are arranged from one gathering to the next as conditions permit. These believers meet for the specific purpose of "fellowship." As they encourage one another with exhortations from the Bible and pray together, their faith is nurtured and kept virile.

But it is in the younger generation that the Church has been hardest hit. There are relatively few young people among the small Christian groups who meet in secret behind closed doors. A recent escapee from the Mainland said, "Young people, twenty-five years of age and under, living in the People's Republic of China, have no concept of God or religion." When talking to Red Guards in Canton at the height of the Cultural Revolution, this correspondent was told, "Some old people over fifty still believe, but most of them have changed their minds. We young people are all atheists." Asked how they accounted for a creation if there were no Creator, they said the principles contained in the "thoughts" of Chairman Mao were a distillation of the forces responsible for the original creation!

Not only Christians but also Buddhists and Muslims have suffered under the new, second-generation revolutionaries of China. African Muslims living in Peking reported to friends in transit that thousands of Muslims in Ninghsia had been killed during the Cultural Revolution over incidents involving a lot of fighting. However, because Christianity is regarded as a Western religion overtly linked with both the old discredited culture of China and present imperialist enemies of Chinese Communism, it has been subjected to the bitterest persecution of all religious groups on the China Mainland.

The violent purges that resulted in the present official liquidation of any kind of open church activity in Red China began during the late summer of 1966. Methods used to humble, discredit, and in many cases wipe out "reactionary religionists" were virulent and crude.

In Canton an elderly woman, discovered by Red Guards in possession of a Bible, was stripped, smeared with honey, and made to stand in the fierce sun for many hours. A young man was dragged through the streets with a rope about his neck; a heavy stone also tied to his neck pulled down his head to show the hair shaved in the shape of the despised cross.

"Young people, 25 years of age and under, living in the People's Republic of China, have no concept of God or religion."

Even the state-controlled Three-Self Church (self-supporting, propagating, and governing), countenanced mainly for its usefulness in preserving at least a superficial image of religious tolerance, was affected in the campaign to politically purify all institutions. Preachers in this quasi-religious organization were ruthlessly purged.

"Before the Red Guards came," a Christian from the Mainland said, "Three-Self churches were allowed to continue services every Sunday, although the preaching was mixed up." This meant that Marxist-Leninist doctrine had to be included in the preaching. Services were controlled by the authorities and were under the close scrutiny of Communist cadres, who were present at every service. The "mixed up" preaching drove the majority of "pure doctrine" Christians away from the political church to form their own private home congregations.

During the pogrom special hatred seemed to be directed against the Bible. All churches had their Bibles confiscated or destroyed. In Swatow's Sun Yat-sen Park, Red Guards staged a public burning of Bibles plundered from the city's churches. So scarce have copies of the Scriptures become that where a copy is held it automatically becomes the focal point of cell-group life. When not in use it is placed in special hiding places, and during one purge period a Christian family wrapped its Bible in plastic and buried it.

In the face of this dearth of Scripture inside the China Mainland, Christian groups outside China, including the Bible societies, are engaging in special broadcasting to beam in the text of the Bible read at dictation speed.

Today there are no church buildings open in China. Red Guards boasted to me that all religious buildings had been destroyed or converted to "proletarian" uses, and the "superstitious relics" inside them removed. In Peking the former Anglican cathedral is now a warehouse, and in Wuhan church buildings have been converted into a community center. One centrally situated church in Swatow is now a textile factory. The only recognizable church building in Canton today is the red-star-crowned, twin-spired Roman Catholic Cathedral of the Sacred Heart — boarded, empty, and plastered with Mao slogans.

Chinese Christians in Hong Kong discreetly remit funds to Mainland Christians; without this help many would find it difficult to exist in a society that discriminates against the Christian and his dependents. The families of many believers in prisons and forced-labor camps are largely supported by funds sent from Hong Kong. Because of this, recent warnings from the Mainland to go slow on outside cash remittances are interpreted to mean increasing hardship for thousands of Christians in Red China.

Authorities in China are now branding money from outside as "imperialist cash" and holding it in banks or paying it out only in small amounts over long periods. Regular recipients of such money are brought under suspicion and in some cases have been in "trouble" with the authorities.

But the extent of Christianity's continuing influence in China must be measured against recent official pronouncements warning the nation to "combat" religion.

Last year in the first official statement on religion and church affairs to be made since the start of the Cultural Revolution, the Red China Communist theoretical magazine **Red Flag** said: "We must combat religion — that is the ABC of all materialism and therefore of Marxism. . . . Scientific Communism and religion are antagonistic. The struggle for the realization of the ideals of Communism in the whole world and 'the building of the kingdom of Christ on earth' are incompatible with each other like fire and water."

* * *

Presbyterian Church Calendar — 1972

Again this year the Presbyterian Church Calendar features the current study theme **"NEW MACHINES AND THE NEW HUMANITY"** and sets it out in an imaginative and challenging manner. Unfortunately this is not the same theme as the one chosen by the Women's Missionary Society for 1971-72, **"THE NEW GENERATION IN AFRICA"**, but the two emphases are closely inter-related and often overlap. The new generation in Africa is facing the full impact of the new machines and the technological age in general. Thus the Church Calendar 1972 will be useful as a resource for the present studies and attractive for general use in church and home.

After 25 years of publication, the Presbyterian Church Calendar has come to fill a real place in our Church life and in the homes of our people. It is also recognized in many parts of the world as a worthy witness to the mission of the Church in today's world. The focus of the 1972 Calendar is on the content of the Christian mission in a technological age. How do Christians act responsibly in an age of pollution and affluence? What action does the Christian take towards his own government in this day when the rich nations are growing richer and the countries of the Third World poorer? How can Christians express the humanizing power of the Gospel and the dehumanizing effect of the machine age? These are real questions facing the Church in mission, that are illustrated in this year's Calendar.

Single copies may be purchased from your congregation's Calendar representative, quantities from Mission Education Office, 50 Wynford Drive, Don Mills 403, Ontario.

IMPORTANT

Annual Report Correction

In the Minutes of the Annual Council Meeting printed in the 1970 Annual Report pages XII and XIII are incorrectly printed. Please insert the following **in place of** that printed which begins on line 13, reading "Whereas there is extra work . . ." and continues **to the end of the Wednesday afternoon session:**

> Women should feel that they are a part of the whole — not just a women's group. As women we are being given a greater chance to participate in the outreach of the Church. Delegates represent Synodicals and Presbyterials; they can give the whole idea the 'kiss of death' or help bring it to fruition and have a new approach to mission throughout the whole world through The Presbyterian Church in Canada.
>
> Concern was expressed by many about the future of the staff of the Women's Missionary Society (W.D.).
>
> If administration of the National and Overseas work is done by the Board of World Mission, for what will the W.M.S. be responsible?
>
> The Rev. Dr. E. H. Johnson spoke briefly about work which has been done jointly by the Women's Missionary Society (W.D.) and the General Board of Missions — e.g., Joint Candidates Committee, Joint Policy Committee.
>
> Mrs. Keefer explained that there would be further time for discussion of the whole matter during the afternoon session.

ADJOURNMENT: The session adjourned following prayer, including grace for lunch, by Miss Dorothy Keller, Regional Secretary for Saskatchewan.

Wednesday afternoon, May 12th, 1971.

The sixth session of the 56th Annual Council Meeting of the Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, convened in Ewart College, Toronto, Ontario, on Wednesday afternoon, May 12th, 1971, at 2:00 o'clock, with the President in the Chair.

CONSTITUTION: The President constituted the session with prayer.

ROLL CALL: The Secretary called the roll, there being sixty-four delegates present.

SUPPLY: Mrs. William Fitzsimons, Supply Secretary, presented the continuing need for the Supply Fund with the aid of Mrs. Bradley, for many years Hospital Visitor in Winnipeg, Miss Pauline Brown, Mrs. C. D. Henderson (Hamilton and London), and Mrs. J. J. Edmiston (Montreal and Ottawa) giving a clear explanation of just what the Supply Fund does. Mrs. Henderson's colourful posters gave the delegates an opportunity to visualize the scope of the Department.

MONDAY EVENING OFFERING: Miss Rose reported that the offering taken on Monday evening amounted to $120.46, and it was

> Moved by Mrs. N. G. Robertson, seconded by Mrs. W. S. Reid, that the offering taken Monday evening be designated to the Memorial Fund set up in memory of Mrs. A. S. Curr, to be used for the training of staff.

AGREED

TEA: Tea was served through the courtesy of East Toronto Presbyterial.

BOOK ROOM: Copies of the books included in the Children's, Youth and Adult study packets were distributed to the delegates, together with a questionnaire on Mission Concern for the New Generation in Africa, based on information contained in these publications —

"Why the Spider Lives in Corners"	Children's
"All in an African Lifetime"	Youth
"Beyond Independence"	Adult

Miss May Nutt, Secretary for Adult Work, and Miss Mabel Booth, Consultant in Elementary Education, briefly outlined the material in the Study Packets for 1971-72.

RECOMMENDATIONS AND RESOLUTIONS: (Continued)

Toronto and Kingston Synodical

— Whereas the women in all Presbyterials are questioning the wisdom of separate accounts for General and Supply Funds

— BE IT RESOLVED that these be combined into one general fund.

Alberta Synodical

— Whereas there is extra work entailed for the Treasurers in keeping the Supply Fund separate from the General Fund, and

— Whereas it is impossible for the Treasurer and the Supply Secretary of the Presbyterial to give a satisfactory explanation to the members as to the reason for the existence of these two separate funds; therefore

— BE IT RESOLVED that the Supply Fund be abolished and the Supply Estimate be included in the General Fund Estimate at all levels.

After considerable discussion, it was

Moved by Mrs. W. E. McCutcheon, seconded by Miss M. Macnaughton, that the two Funds be kept as they are for the present time. **AGREED**

W.M.S. COMMITTEE ON STRUCTURE: During further discussion regarding this matter Mrs. Keefer said that as the question goes to Assembly the members of the Society need to have faith and trust. She pointed out the responsibility that will rest on the shoulders of the President of the Society, and asked that Council appoint several members to act in an advisory capacity to the President during Assembly.

Moved by Mrs. W. S. Reid, seconded by Mrs. D. R. P. Montgomery (Montreal and Ottawa) that Miss Whale, Miss Reith, Miss Kelly, Miss McClelland, Mrs. Thompson and Mrs. Keefer be a commission to advise the President at General Assembly. **AGREED**

HYMNSING: Miss Lois Powrie and Mrs. D. R. P. Montgomery led the delegates in a short hymnsing.

ADJOURNMENT: The session adjourned following prayer, including grace for dinner, led by Miss Pauline Brown.

Prayer

Dear Father of mankind, help us to know you as Father-God, and Jesus Christ your Son as Saviour and Lord, that our hearts may be filled with your love for others. Forgive us for being both slow in following you and for witnessing in a way which is sometimes blurred and un-Christian.

We pray for the Christian family in every land as well as for those who still do not realize that there is a loving Father who really does care for everybody. We pray for troubled areas and for war-torn lands; for the starving and the poverty stricken.

From Circle of Prayer, Volume Four — page 28

In a Word

COMPASSION

by TURNER N. CLINARD

(One of a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

Words lose their starch, their primitive strength. "Sympathize" once meant "to suffer with" (**sunpathein**). It has deteriorated until it means "to accord," "to agree." Similarly "compassion" still meant "participation in suffering" or "suffering with" in the fourteenth century. It has atrophied somewhat less, now meaning "emotion moved by another's suffering' or 'feeling pity with desire to relieve."

Does such word degeneration indicate corresponding moral decline? Does desiccation of these words reflect human reluctance to become involved in others' suffering? Isn't it easier to give a sickly little "smile of sympathy" or weep "tears of compassion" than to identify oneself actively with sufferers?

The Incarnation dramatizes the meaning of compassion. God was compassionate, forgiving sinners (Ps. 78:38). His compassion sent Christ to us. Christ was compassionate, entering into man's suffering. "Moved by compassion" he touched the leper, healed the sick, gave sight to the blind, fed the hungry. He gave himself, suffering for us on the cross.

Christ taught us to be compassionate. His parable of the unmerciful servant teaches that as God has forgiven our debts we must forgive our debtors. His most beautiful parable of human relations embodies compassion in the Samaritan who stops his journey to care for one "fallen among thieves."

Christ expects active compassion, not merely sighing with pity or expressing good wishes! Only identification with others, active sharing in their suffering, is Christian compassion!

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THE CHURCH IN THE WORLD

Floods Hamper Work With Pakistan Refugees

Monsoon rains and floods have imposed an additional burden on the 8.5 million East Pakistan refugees in India. Rising waters and roads turned to quagmires have slowed down and in some places stopped food and medical supplies from reaching the refugee camps.

The situation is becoming critical with hundreds of thousands of children reported to be suffering from malnutrition. Voluntary agencies, including CASA, the Indian churches' relief agency, are cooperating with the Indian Government and UNICEF in mounting an "Operation Lifeline" to get sufficient protein to the children. But some relief workers believe only an airlift can get the necessary food to the camps in time.

West Bengal, north Bihar and Uttar Pradesh are all inundated in the worst floods in 100 years. More than 20 million people are affected and in some areas 90% of the crop has been lost. CASA is now under heavy pressure to meet the emergency needs of the local population. Food has been distributed to more than 30,000 people in the affected areas and $22,000 has been made available for relief supplies needed immediately.

CASA field officers are making a more detailed survey of needs and studying the possibility of mounting food-for-work programmes. In the meantime clothing is being purchased locally.

In view of the massive refugee influx and the demands on CASA, the National Christian Council of India has decided to strengthen the Calcutta operation and make it independent of the main CASA structure.

African Women Covet Active Role

African women believe they have a contribution to make towards solving some of the social and political problems affecting their countries, the women's seminar held in Togo this summer showed. It was sponsored by the World Council of Churches and the All Africa Conference of Churches (AACC). Two of the women's primary concerns were the content of education and the conflict between modern culture and traditional customs, some of which degrade women. They were anxious that education should not alienate children from their parents and looked to Christianity for guidance as to what to retain in their African heritage. Specifically, they wanted the Church to be more vocal on the treatment of widows.

While the 45 women from 14 African countries varied widely in age and cultural background, they had a positive attitude towards change and a will to attack such problems as racism, refugees and rural development as well as to receive instruction on nutrition, family planning and health care.

At the conclusion of their 2½-week experience they called for annual seminars at national level involving leaders of all church women's groups. In addition, they asked the WCC and the AACC to hold a seminar for French-speaking Africa every two or three years and suggested that African pastors and their wives be included in a meeting on the role of women in Church and Society.

Particularly effective were Bible studies on women's emancipation led by the Rev. Seth Nomenyo of the Evangelical Church of Togo. Other speakers included Mrs. Bao Andriamanjato, public works engineer; Mrs. Marie Sivomey, mayor of the city of Lome; and Mr. Frederic Randraimamonjy of the WCC staff. Directing the seminar were Miss Brigalia Bam of the WCC and Miss Mercy Aguta of the AACC.

Scholarships Given Third Worlders

A total of 59 scholarships for students from Asia, Africa and Latin America have been approved by the German Committee of the World Council of Churches' scholarship programme. The sum of DM 550,000 ($156,000) has been made available for 17 studying in the Federal Republic and 42 studying elsewhere. Total number of scholarship holders for 1971 is 196. The funds were contributed by "Bread for the World", the church's development service, and by individual congregations.

Part of the grant will provide 10 short-term scholarships for training urgently needed kindergarten teachers for Ethiopia. The Addis Ababa course is the first offered to indigenous children's workers.

Include World Issues In Young People's Agenda

To broaden the experience enjoyed by young people who live with a family in another country while continuing their high-school studies, the international agency which promotes such exchanges has conceived a new issue/action programme for 1971-72.

Since its founding after World War II, the International Christian Youth Exchange (ICYE) based at the Ecumenical Centre in Geneva has provided a one-year experience abroad for 5,000 young people between the ages of 16 and 19. Some 520 will participate during 1971-72. Started in 1949 by German and American young people who exchanged places in order to be agents of reconciliation and peace, ICYE now has national committees in 26 countries on all continents.

This year the ICYE Executive Committee meeting in Antwerp, Belgium in late July asked the staff headed by Eber Ferrer to draw up a list of issues from which national committees might choose those most appropriate to their situation and to the interests of young people. On the list are a wide range of issues from the economic, political, cultural and religious fields. The exchangees themselves will help select five major issues for study.

Through guided reading, group study, field trips, conferences and interviews with people in various walks of life, the young people will examine how decisions of their host country directly affect life in the country from which they come. They will also see what factors make for humanization and which have a dehumanizing effect.

The new programme is one answer to criticisms of 1970-71 exchangees that the family was too narrow a frame of reference and a broader range of opportunities should be provided. Too often, said the exchangees, the young person is limited by the local church and community.

The ICYE Executive Committee also authorized a fund drive to reduce a $56,000 deficit and asked a group of Swedish returnees to start a communication and interpretation service intended to overcome the isolation felt by many of the national committees, exchangees, returnees, hosting and sponsoring groups. It will contain news about committee activities, the issues chosen for study and the actions which result.

Team for Youth Ministry

Presbyterian young people have asked that the National PYPS constitution be revoked in favour of the development of a national co-ordinating body. The intent of this is to provide something that is more open and flexible and will include all the youth and young adults in The Presbyterian Church in Canada. All youth groups regardless of what they call themselves will have opportunity to elect Synod representatives to the national co-ordinating body. Any Presbyterian young person between 14 and 28 years of age will be eligible.

The focus of effort in the immediate future is geared to a team for youth ministry established as a project under the National Development Fund. There will be a two-fold thrust to the team for youth ministry: the strengthening and development of leadership in existing groups, and the development of outreach to other youth and young adults.

The Co-ordinator of the team for youth ministry is The Rev. Ted Siverns, 1405 Kingsley Avenue, Villa 98, Dorval 780, Quebec. He will welcome comments, suggestions or requests for assistance.

"Good News . . ." Now in French

In June "Bonnes Nouvelles Aujourd'hui, the New Testament in current French similar to the TODAY'S ENGLISH VERSION became available. Published jointly by the Canadian Bible Society and 13 other Bible Societies in the United Bible Societies, it is being used widely in Europe, Africa and Canada.

It is a paperback with a picture of a printing press on the cover and priced at only 75c. This 626 page New Testament has line drawings similar to those in "Good News For Modern Man" and it also contains a Glossary. It is available from any Canadian Bible Society Book Store.

Psalms in "Good News . . . " Version

Many thousands of the 100,000 copies of the Psalms published for Canada by the Canadian Bible Society in TODAY'S ENGLISH VERSION have already been purchased. The price of this 220 page paperback, complete with illustrations, is only 20c plus postage.

The translation of the whole Bible in "Today's English Version" is being completed by the American Bible Society and will be published in 1975.

Japanese Bible Published

The Bible Society has just published the first edition of the Japanese Bible with pictures. It has 32 illustrations, pictures painted by a Christian artist, Ryohei Koiso, Professor of the Tokyo University of Arts. This new publication will make the Bible more attractive and encourage Bible reading.

Report Proposes "Nerve Centre"

A world nerve centre to help coordinate natural disaster relief efforts has been proposed in a report released by the Secretary-General of the United Nations. The report was prepared in the light of international experience in recent months after a series of natural disasters in Turkey, Peru and East Pakistan.

The centre is the key recommendation in a comprehensive plan to speed and improve assistance to disaster areas. It would serve as a nerve centre for expediting and coordinating international action. It would also act as the central clearing house for information on the disaster plans developed by UN member states and on the location, availability and character of emergency food, clothing, medical and other relief supplies.

Other recommendations made in the plan, which is to be submitted to the Economic and Social Council and the General Assembly are as follows:

- an intensive effort should be made to apply science and technology more extensively to the prediction, control and mitigation of natural disasters;
- countries, especially those prone to severe earthquakes, windstorms or tidal waves, should prepare or improve existing predisaster plans for coping with future emergencies, and the UN should furnish expert advice in helping them to draft such plans;
- stockpiles of some bulk food reserves and non-perishable emergency supplies should be established on regional and global levels;

- planning and development in disaster-prone countries of such things as more disaster-resistant housing should be improved;
- communications with disaster zones should be improved by means of portable transmitter-receivers, the use of the UN's own radio network, and possibly also by using satellite communications systems in emergencies.

Young People in Spain Do Ecumenical Service

In an Iberian peninsula "first", a large number of young people of several denominations took part in an Ecumenical Youth Service project in Sabadell, Spain under the auspices of the World Council of Churches. The youth lent their assistance to the local old people's home, and participated in Bible meetings and ecumenical services. Protestant and Roman Catholic participants came from Germany, Switzerland, the Netherlands, Brazil, Sweden and Spain.

Re Canadian Indians

Administration of the Blue Quills Residential School, St. Paul, Alberta, has been turned over to the Indians. The federal government will continue financing the administration and the school will "be subject to the normal government approval and control."

For the first time Indian children are being educated in a school where their parents control the administration — a right that other Canadian parents take for granted.

* * * *

The Federation of Saskatchewan Indians has signed an agreement with the Department of Indian Affairs and Northern Development and the Department of Manpower and Immigration to manage its own province-wide community development organization. The Federation now has authority to organize and administer a community development services program for more than 35,000 Indian people, the majority of whom live on 123 reserves in Saskatchewan.

Funds for the program will come from government sources in the form of payment for services provided, plus administrative expenditures. The Federation's projects will be conducted within the framework of existing services and agencies in the province.

Similar agreements have been signed with the Union of Nova Scotia Indians and the Manitoba Indian Brotherhood.

PAKISTANI RELIEF

Contributions for Pakistani Relief should be forwarded to the Committee on Inter-Church Aid, Refugee and World Service, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.

THE NEED IS URGENT

In Remembrance

Name	Church	Presbyterial
Mrs. Murray Sawdon	First, Collingwood	Barrie
Miss Phyllis Brown	St. Paul's, Victoria Harbour	Barrie
Mrs. Orton McCombie	Knox, Oakville	Brampton
Mrs. Jessie Macnee Muir	St. Andrew's, Brandon	Brandon
Mrs. Robertson Millar	St. Andrew's, Calgary	Calgary
Mrs. Frank Lachance Sr.	St. Andrew's, Price	Chatham
Mrs. Edward Robb	Knox, Wallaceburg	Chatham
Mrs. John Burnett	Knox, Wallaceburg	Chatham
Mrs. Roland Foster	St. Andrew's, Windsor	Chatham
Mrs. Mary Scott Kearn	St. Andrew's, Windsor	Chatham
Mrs. Daniel Yager	St. Andrew's, Windsor	Chatham
Mrs. H. N. Cousins	Queen St. East, Toronto	East Toronto
Miss Hazel Cullingworth	Queen St. East, Toronto	East Toronto
Mrs. D. W. MacLeod	Kenyon, Dunvegan	Glengarry
Mrs. George Edgar	Central, Galt	Guelph
Mrs. G. R. Kerr	St. John, Hamilton	Hamilton
Mrs. Mary Haslip	St. Andrew's, Belleville	Kingston
Mrs. Maud Campbell	St. Andrew's, Lindsay	Lindsay
Mrs. Charles Farris	Presbyterian, Glencoe	London
Mrs. Murray Taylor	Presbyterian, Paris	Paris
Mrs. Herbert Oerton	Knox, Woodstock	Paris
Miss Lillian Joyce	Knox, Woodstock	Paris
Miss Edith Gibbons	St. Andrew's, Burnbrae	Peterborough
Mrs. H. E. Lockhart	St. Andrew's, Moosomin	Regina
Mrs. Gladys Cunningham	St. Andrew's, Mooretown	Sarnia
Mrs. Hardie Cleland	Presbyterian, Atwood	Stratford
Miss Lilla Oke	Caven, Exeter	Stratford
Mrs. Pauline Deborah Thompson	St. Andrew's, Victoria	Victoria
Mrs. J. Neilson	Fairview, Vancouver	Westminster

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THE NEW GENERATION IN AFRICA

Study Resources for 1971-72

For Adult Groups

A packet containing the book BEYOND INDEPENDENCE, by Donald M. Timkulu; three session outlines, prepared by the Adult Committee, dealing with concerns described in the book and Worship Suggestions $2.00

For Teenage Groups

A packet containing the book ALL IN AN AFRICAN LIFETIME by Wilfred Grenville-Gray; a guide for each of the sections including Bible Study prepared by Pat Hanna; a list of resources, information about Affiliation and offering projects . . . $2.00

For Children's Groups — COC and Explorers

A packet containing a Course for Primary and Junior children NEARLY HOME to help boys and girls become acquainted with African boys and girls; a Resource book WHY THE SPIDER LIVES IN CORNERS by Olivia Pearl Stokes; ten pictures from Africa and supplementary information $3.00
(For more detailed descriptions of the above see June-July GLAD TIDINGS p. 20-21.)

Additional Resources

AN AFRICAN PANORAMA by Anne M. Spencer

An introductory book on customs, religion, education, politics and moving into a new age without losing cultural values, in Africa $1.75

NO MORE THE ROUND MUD HUT by William E. Roth

Young Africans speak about the problems, priorities, national and personal goals they see as most important for Africans today and tomorrow $1.50

PALAVER

Dramatic discussion starters from Africa which will involve groups in discussing some of the problems of Africa today $1.50

THINGS FALL APART by Chinua Achebe

The story of Okonkwo, an important man in the Ibo Tribe in Eastern Nigeria, when the white men were appearing on the scene — their arrival brought a tragic conflict to the tribe $1.30

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DECEMBER 1971

GLAD TIDINGS

GLAD TIDINGS

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Helen C. Young, B.A.

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Information on the mission study program on Nigeria will be mailed to local groups within the next three weeks.

A Time to Celebrate

At Christmas we celebrate the birth of Christ. What does it really mean to us? Does our celebration of Christmas truly reflect the significance of the message "Immanuel, God with us, a child is born"?

Christ was born to live with us and share with us, not only our joys but also our sorrows. Through Him we were able to catch a glimpse of what God is like and what man is meant to be like. He shared the lot of the poor and the sick, and through his life we see that every human being is important to God.

God cares about you and me. He also cares about the Pakistani man and his two children who have fled to India and are living in a refugee camp. He cares for the Canadian Indian boy who is serving a sentence for stealing. He cares for those who are oppressed for political, racial or religious reasons, whether in South Africa, Russia, China, the United States or Canada.

Can we really say that we care? Do we share?

Christmas is a time for celebrating and feasting with joy and hope. Let us share the burdens of the sick, the poor, and the oppressed, and in so doing share the joy and hope of Christmas. Then we can proclaim anew "Christ is born!"

* * * * * *

When you have a difficult decision to make, a difficult task to do, or a difficult person to work or live with, ask yourself, "What would Christ do?"

* * * * * *

Remember, the way we treat those around us is probably the way we would treat Christ if he came to our door today.

—HCY

★ ★ ★ ★ ★ ★

Christmas greetings from the Glad Tidings staff
to all our readers.

N.B. Copies of a worship service "They Brought Him To The Temple" based on the "Nunc Dimittis" is available. Write to Organization Dept.

Christmas Worship

prepared by Mrs. Mary Peckover

This Christmas programme uses three readers. It is based on the Magnificat. The words used in the programme are from the King James Version which is the one most familiar to us. At the end of the presentation, the group reads the hymn in unison. It is suggested that you use the version in the Book of Praise for this as it may be more convenient for you. The version here is slightly different but that will not matter.

Creating atmosphere for the service that follows could be done in different ways. Your group might choose from the list below, or decide on another way.

- ***Carols** could be played very softly through the whole service as a background to the readers. Some member of the group might wish to choose carols that are particularly appropriate for the section being read. (A tape recorder, cassette or record player might be used.)
- *Slides of pictures of the nativity could be used throughout the service.
- *Parts of a filmstrip of the Christmas story, particularly relating to the annunciation and the birth of Christ could be used at points in the service. Some groups might wish to use parts of the filmstrips "Christ in the Art of India", "Christ in the Art of Africa" or "Each with His Own Brush" which have pictures of the nativity painted by artists of the countries indicated.
- *Posters could be made combining pictures of Mary, Mary and Joseph on the Road to Bethlehem, and Mary and the Babe, with quotations from the parts of the readers in the service which follows. Church School Teaching pictures and Christmas cards could be a source of pictures for such posters.

HARK THE GLAD SOUND

HYMN: 164

FIRST READER: In Luke's Gospel we find one of the great well-loved hymns of the church. It is part of the nativity story. We know it as the Magnificat. This name comes from the first word in the Vulgate version of the song. The Magnificat is a beautiful poem and has been used as a song of praise from earliest times in the Christian Church. We are going to use the hymn as a basis for our Christmas Worship service.

First I will read the Magnificat as we find it in Luke, Chapter 1: 46-55 (KJV). You may follow in the Book of Praise #822 (Do not read in unison at this time). Shortly after the angel brought to Mary the wonderful tidings, she went to visit her cousin Elizabeth. It is on her arrival that she sings this song of praise to God. The jubilant song pours from her heart and contains a rich heritage of spiritual feeling.

In this hymn of praise, Mary sings of the perfections of God — His divine power, His holiness, His mercy and His faithfulness. Some scholars believe that Elizabeth sang this song. They feel that it is more boastful than Mary would have been. Reading this carefully, however, one feels that all the praise and credit are given to God — not to Mary. Most scholars consider that Mary is the author of the song and certainly the Church has given her the credit down through the ages.

The Magnificat is full of Old Testament quotations and language. As a devout woman, Mary was well acquainted with the scriptures. This poem has also been compared with the song of Hannah, the mother of Samuel, Mary's song is full of her happiness and deep humility. She gives the words from the Old Testament noble meaning. The whole hymn is inspired by God's great act in the promised sending of His Son.

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God My Saviour."

SECOND READER: "My spirit hath rejoiced — *my* spirit hath rejoiced —" but do I rejoice? Certainly at Christmas time I am full of joy when I think of God's great gift. Most of the time I am sure that I look sad and depressed rather than full of joy. I worry about what I have done in the past and I worry about the future. Do I look as if I have heard the Good News and want to tell others about it by my words and actions? Unless I have the joy of Christ in my heart, my words and actions lack conviction. What can I do?

THIRD READER: J. B. Phillips translates these verses: "My heart is overflowing with praise of my Lord, my soul is full of joy in God my Saviour." When our hearts are full to overflowing with praise and thanksgiving, we cannot help but show our joy. We are apt to equate joy with pleasure and happiness. Certainly there is much unpleasantness in the world and much to make men unhappy. But joy is deeper than either of these things. We find joy in thankfulness and commitment to God our Father and His Son. He does not change and the joy He gives to us no one can take away. I will remember all that God has done for me and find joy in the place in which He has set me to live.

FIRST READER: "For he hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; and holy is his name."

SECOND READER: "And holy is his name." Do I honour God in all that I think, say and do? Sometimes I am ashamed of what I have thought, said or done. Sometimes I forget God. The busyness of life crowds Him out. I take for granted that many and great things which He has done for me and I do not praise Him.

THIRD READER: Here Mary sings of God's glorious deeds and of His holiness and ever present character. In his hymn on this passage, Charles Wesley says:

"O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of My God and King,
The triumphs of His grace!"

This time of year, we hear Christmas carols on every side. We hear them in church, in the stores, on the radio, and at parties. The list is endless. Some people complain and wish that we did not hear them so often. But we do not know when a carol may strike a responsive spark in someone's heart. We want a thousand tongues to sing and we rejoice when any medium "gets the word around." We have our part to play when we witness to God's grace by our words and our actions. The angel said to Mary, "Do not be afraid, Mary; God loves you dearly" (JBP). When we remember that God loves us dearly, we put away fear and with all our hearts bring honour to God.

FIRST READER: "And His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree."

SECOND READER: "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat and hath exalted the humble and meek" (Book of Praise).
It is hard to be humble and meek. Our generation praises the strong and successful. I look with envy on those with self-confidence and purpose. When I am proud, it is because I have forgotten that it is God who gives me strength. I want to do things *my* way and I want *my* will to predominate. And yet to fear God means to honour Him and to try to do what pleases Him. This is a hard passage to follow.

THIRD READER: "He hath exalted the humble and meek." A better translation of the word "meek" is "gentle". The babe, whose birth we celebrate just now, grew into a man who showed strength and gentleness. God expects us to use our talents and abilities but to use them in the right way. We should use them to follow God's will — not our own. Christ and my pride cannot co-exist. The only greatness left to me is in service to God and man. Mary sees that God is going to renew everything with the coming of His Son. What is humble and gentle will be great in His eyes. We should pray daily: "O God, renew your world — starting with me."

FIRST READER: "He hath filled the hungry with good things: and the rich he hath sent empty away.
He hath holpened his servant Israel, in remembrance of His mercy.
As he spake to our fathers, to Abraham and his seed forever."

SECOND READER: There are many who will be hungry at Christmas time. I cannot help them all. There are the poor and the unemployed in our own country and in other parts of the world. There are victims of war in Vietnam, in the Middle East, in Nigeria and in East Pakistan. What can I do? I want to help. I am not indifferent to the needs and sufferings of others. The problem is so big that I cannot comprehend it all.

THIRD READER: This is a revolutionary hymn. All the accepted norms are turned upside down. This is one of the great effects of the coming of the Messiah. Men are led to realize that they are all brothers and must help one another. We fall far short of the ideal but we are not indifferent. "Peace on earth, good will towards men" is not here yet, but many are working towards that goal. At least we can practice this principle in the coming year. "O God help us each and everyone to work for reconciliation, understanding and brotherhood between men."

FIRST READER: And so we come to the end of the Magnificat. The last two verses form an "amen" and a re-affirmation that God has promised mercy and salvation to His people. With all these thoughts in our minds let us read the Magnificat together using the Book of Praise 822.

HYMN: 261 vs. 1, 2, 3, & 7
or 179

PRAYER:

O, God of heaven and earth, giver of all the good and lovely things we see around us, we praise and thank you for all the many things that you have done for us. We are especially thankful at Christmas time when we remember how your eternal work became flesh and dwelt among us.

We ask you to come to us again today. Come into our hearts and so cleanse them that we may be pure in heart. Come into our minds that we may think kind and good thoughts. Touch our lips that we may speak no evil, no gossip, no hurtful words. Touch our hands that they may ever serve you and our neighbour.

We pray that peace on earth, good will toward men, may be more widely accepted and practiced throughout the world. Hasten the day when all the peoples of the world will be united in love for you and for one another. In Jesus' name we ask all this.

AMEN.

Appointment of OVERSEAS VOLUNTEER

Ruth Ann Soden has been appointed as an overseas volunteer to work in the Korean Christian Church in Japan for a two-year period.

She has a degree in journalism from Carleton University and for the past six years has been religion editor of the Kitchener-Waterloo Record. She started there as a cub reporter but was only on the staff of the newspaper a few weeks when the religion editor resigned, and because Ruth Ann's father was a United Church Minister and she had taken a course in world religions, she was encouraged to apply. Seeing it as an opportunity to write features, she did, and got the job.

Throughout her career at the Kitchener-Waterloo Record, Ruth Ann has tried to be fair to every type of Christian believer, and non-Christian for that matter. She feels it was her job to report the facts — "everyone has the right to have his belief expressed" — so she did just that, for everyone, whether liberal or conservative, or somewhere in between, without giving her own interpretation. She didn't wait for the stories to come to her. She made a concerted effort to seek out all types of belief and give them a fair hearing in her reporting.

She says she sees more openness in the organized church now than there was six years ago. More people feel free to talk about their beliefs and the things they don't really believe. People are less censorious and judgemental, she says.

Ruth Ann enjoys writing and she really liked her job, but lately she felt she wanted to do something else, perhaps teach or go back to university, but not change just for the sake of change, — she would think about it.

Then came the World Mission Consultation in Waterloo last June and she was invited to attend both as a delegate and as a reporter.

Here Ruth Ann works at her desk at the Kitchener - Waterloo Record. In 1971 she received an award from the Religious Public Relations Council of North America for writing and reporting.

"Being both a reporter and a delegate took some doing," she said. She had long interviews with various people from overseas churches, including Bishop Bhandare of India, The Rev. Haimdat Sawh of Guyana, the Rev. Harold Sitahal of the Caribbean, and the Rev. In Ha Lee of Japan. For some time she had been hearing about many changes that were, or should be, taking place in the mission work of the Church, "But there," she says, "I suddenly started feeling it".

As religion editor, she had seen and interviewed many missionaries of all types, but suddenly she saw them in a new light. She heard people of overseas churches tell of their experiences with "missionaries ramming the West and western culture down our throats." She could see how this could happen with many of the missionaries she had met. "There were a few who weren't like that," she said "a few I would consider to be good workers wherever they were."

"After the men I was interviewing at the Consultation had lambasted the colonialist type missionary, I was convinced they wanted no more missionaries," said Ruth Ann, "but when I said this to one of them, he disagreed, saying, yes they do, as long as the missionaries who come think black and respect us and be part of our culture, and do it as a part of their faith."

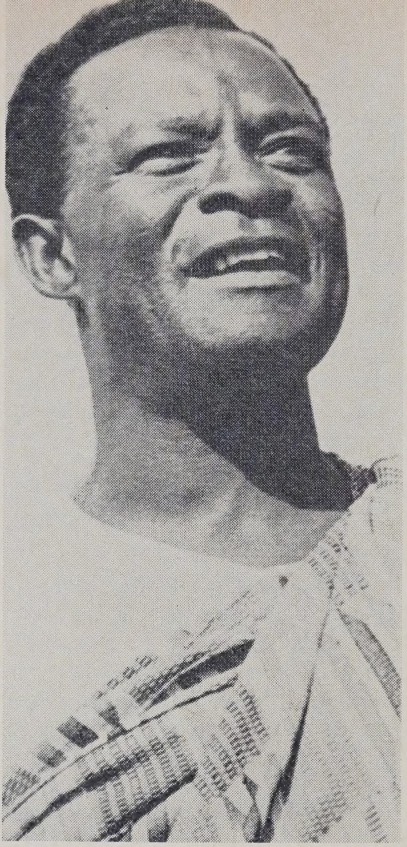
"If the people in their positions see their way clear to wanting help from white missionaries, provided it is on their terms, then that made me feel that there was indeed a place for mission people," said Ruth Ann. "I was interested!"

"By the end of the Consultation I had realized that this was what I wanted to do." First she thought of applying to the Mennonite Central Committee "which sends out a fantastic number of volunteers," but when she mentioned that possibility to a fellow delegate at the Consultation, the reaction influenced her to apply to The Presbyterian Church in Canada. She said she would go wherever she was needed.

When asked what she thinks is the job of a Christian missionary today, she replied, "To be ready to give what is required when it is required and not to go with a pre-set idea of what to do and what to say." In speaking of her appointment to Japan, she says, "I will try to be ready to roll with the punches and fit in with the culture there without losing my own sense of identity, which includes my Christian faith."

One of Ruth Ann's jobs in Japan will be teaching conversational English in a Korean School. The KCCJ also plans to make use of her writing talents doing public relations work for the Church, especially for the Korean Christian Centre in Osaka. We hope she will find time to direct some of her writing our way so our readers will come to know better the situation in Japan, and the Korean and Japanese people.

—HCY



You are invited... you are not sent!

by MARJORIE HYER*

(Reprinted with permission from
"New World Outlook" of the United Methodist Church)

Since the days of Livingstone and Stanley, the churches of Europe and America have sent missionaries to Africa to preach the gospel, to build churches and hospitals and schools. The Africans heard the preaching, they believed and were baptized into the churches. They took their sick to the hospitals and sent their children to the schools.

Then, in the post-World War II years, came the struggle for *uhuru* — freedom. In some areas the transition from colonial status to independent nationhood came peacefully. In others it came with bloodshed and revolution and a lasting residue of bitterness toward those who had once been the masters. Sometimes the Africans made no distinction between the white men who had been their rulers and the white men who had brought the Gospel to liberate them, a lack of discernment which was not always the fault of the Africans.

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*Miss Hyer, a frequent contributor to "New World Outlook", recently visited Africa. Among those she interviewed was Mr. Samuel Amissah, Executive Secretary of the All Africa Conference of Churches.

But in any case, the faith that the missionaries had planted and nurtured for more than a century had taken firm root in Africa and as the peoples achieved nationhood, so too did their churches reach for independent status.

The deep resentment of Africans against missionaries who had patronized them, whether because of deeply ingrained racial prejudice or a misguided understanding of their role, has been well documented. Furthermore, church institutions are not generally known for their speed in adapting to social change; the move from mission to independent national church was sometimes fraught with footdragging of the mission boards — at least so it seemed to the Africans. And anyway, once these young churches had achieved independence, what need had they of missionaries — even when they were called fraternal workers?

Given the great changes that have taken place in Africa in the last two decades and even more changes to come, is there any future there for the missionary from the West? And if so, what role will he play? I sought answers to these questions from a variety of people throughout Africa. In all my questioning, I could find no one who would say outright: "Missionary, go home!" At the same time, it was evident that the role of the missionary in Africa is due for some changes.

In actual fact, missionaries are at work in sizeable numbers in virtually every African nation south of the Sahara. Ironically, it is not in the independent nations, with their heightened sensitivities of national and racial pride, where the white missionaries are having trouble today. Rather, it is in the white-dominated regimes of southern Africa, with their policies of oppression and racial discrimination where the missionaries are in trouble for trying to keep faith with the Gospel's demands of justice and help for the oppressed.

But if the missionary is present in the new independent Africa, his role is vastly different from what it was before independence.

"The missionary must be seen as part of the total ministry of the church," said Dr. Samuel H. Amissah, the retiring head of the All Africa Conference of Churches.

"The trend in Protestantism in the last ten years has been to hand over authority to the African."

If the church in Africa is to function and grow, then that transfer of power must be complete, and not mere tokenism. "The church in Africa must be led by nationals in the highest reaches," Dr. Amissah said. "But that does not mean that others have no service to render. The missionary still has an important role to play."

But that role, said the Ghanaian

Methodist, is a specialized one which augments and supports the African leaders. It might be as a theological educator, or an agronomist with a special program, or even as an administrator.

"But the missionaries must be under the authority of the local church, not of a mission board thousands of miles away." The missionary, then, functions as a partner with his African colleagues and as such, he had a hand in "shaping the policy of the church" and making the decisions that affect it.

Dr. Amissah described a new relationship in the realm of Christian mission today: "You are invited, as a missionary; you are not sent. You are responsible to the church that invites you."

The winds of change have affected the Roman Catholic Church in Africa just as much as Protestant, though in some areas Catholicism has depended more than Protestantism on the leadership of the expatriates — the African term for European and Americans.

In Zambia, for instance, where Catholics constitute the largest Christian body in the nation, there are 432 priests, and only 56 of them are Zambian. The rigorous and lengthy training the Roman Catholic priesthood requires, plus the demands for priestly celibacy in a culture that prizes fertility are some of the barriers the Catholic Church encounters in its attempts to Africanize. Still, with expatriate priests outnumbering Zambian ones nearly nine to one, it is significant that four of the country's eight bishops are African.

One of those African prelates is Archbishop Emanuel Milingo of Lusaka. Young — he was only 39 when he was consecrated two years ago to the most important diocese in the country — progressive and innovative, he is concerned both with the welfare of his people and with the up-building of a young nation. Zambia, like most new nations of Africa, has followed a policy of placing Africans in every key position. With the scarcity of trained and experienced personnel, the implementation of this policy has sometimes cost dearly in efficiency — or even functioning.

Archbishop Milingo has not followed the same pattern in the church. "Just because the government demands complete Africanization does not mean the church must do the same. The church must serve the people and we must consider the common good.

"If we have people trained for positions of leadership, well and good. But if we put Africans into positions just because they are Africans and they are not really trained for the jobs, then everyone would suffer."

But the archbishop made clear that missionaries must not only be trained for the job they would do but must have other critical qualifications as well. African Christians, he said "look at missionaries with a critical eye. From independence, the people have developed the awareness of what they are, of their values and their culture and they are proud of them.

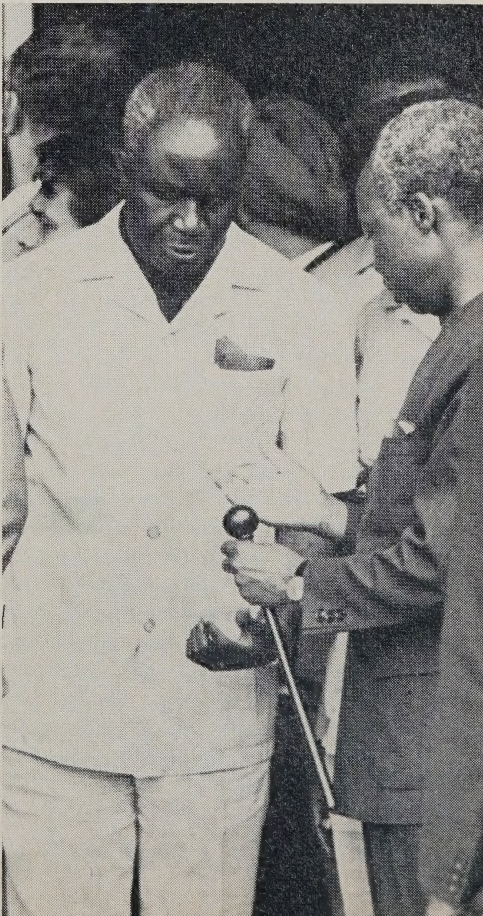
"What we have demanded is a change of attitude on the part of the missionary — that he try to understand the culture of the people, their likes and dislikes, their mentality and ways of expression. If the missionary does not change his attitude of looking down on their culture, there will always be a struggle."

A veteran United Methodist missionary in Africa, the Rev. H. T. Maclin, is convinced that there are basic changes ahead for the traditional mission board pattern of recruiting and commissioning missionaries for a lifetime of service in the same "mission field." The Maclins went to Africa 18 years ago as career missionaries. They raised their four children in Africa. When war broke out in the Congo — they were on the last plane that got out — they were assigned to Nairobi to establish a communication training centre for the All Africa Conference of Churches.

SPECIALISTS RATHER THAN CAREER MISSIONARIES

Mr. Maclin explained that Africa "is pressing for indigenization in all spheres, and I think it's right."

He believes that the emerging relationship between the younger churches of Africa and their fellow Christians from overseas requires new patterns and policies among the churches at home. The idea of the career missionary, for instance, as a person who commits himself to serving a lifetime in a particular country or area, may have had its day. "Of the 25 or 30 missionary families that came out when we did in 1953, only three or four are left," he pointed out.



Zambian President Kenneth Kaunda (in white suit) suggests that African Christians should be invited to serve as Missionaries to the West.

In the place of career missionaries — or at least some of them — he expects to see a growing number of specialists in a particular field who will give five or ten years to do a particular job and at the same time train indigenous Christians to assume full responsibility at the end of that time.

There is one aspect of the work in which African churches will not be able to take full responsibility for some time to come. That is in the matter of finances. All too often, African Christians complain, mission boards accept the idea of Africanization up to the point of turning over work to African Christians just as soon as there are people trained to do it. But too often, when the missionary goes, the budget that made possible his work goes with him. A case in point is a Southern Baptist mission school in Africa that wanted to hire a highly qualified African principal. Though in this case there was money available for salary for the African, board policy did not allow the school to provide housing for him and he was forced to spend a sizeable sum for accommodations in town some distance away. His missionary colleagues, meanwhile, were provided by their board with housing that some have criticized as being a little too luxurious for servants of God.

Members of the more liberal churches in America who are inclined to wince at the reports of record numbers of missionaries the more fundamentalist denominations field can take some comfort in the fact that if the United Methodist and United Presbyterian boards are maintaining fewer American missionaries overseas, they are at the same time making it possible for more indigenous church leaders to do the work.

FUNDS TO HELP THE WORK OR THE MISSIONARIES?

Dr. Amissah would like to see more of this kind of support. "When you want to appoint a national to the same responsibility as that held by an expatriate, there is a tendency on the part of mission boards to say that there is no money," he said. Then with a touch of the gentle cynicism he occasionally permits himself, he added: "You wonder sometimes whether the funds are given to help the work or the missionaries.

"If we are really working in partnership, whether the job is being done by a white expatriate or a national, the support for that post should be available from the source that is financially capable of providing it. But if the support is tied to the expatriate, you wonder about the partnership."

WHAT IS TRUE PARTNERSHIP IN MISSION?

Despite his occasional doubts, Dr. Amissah believes the churches of the more affluent nations have made great progress in grasping this idea of partnership. He holds that the true partnership of the universal church requires that some Christians "work to make funds available and others are given the responsibility for administering the funds and being accountable for them". He laid heavy stress on the need for accountability and emphasized that "Africans can be trusted. Accountability knows no color."

But he is convinced that real partnership in mission must embrace this kind of shared responsibility, "so that what is administered is what is given by God's people for God's work."

In Africa, the line between church and state is much less sharply defined than in this country. One statesman who is particularly close to the church is President Kenneth Kaunda of Zambia. The son of a Presbyterian minister, President Kaunda keeps in touch with church leaders — both expatriate and national — of Zambia — through regular informal sessions in which both parties share their concerns.

It seemed relevant, therefore, to solicit the views of this head of state on the future of missionaries in his young nation. Interestingly enough, President Kaunda, who is widely known for his advocacy of Africanization in the political and economic realm, was willing to continue to spread the welcome mat for them.

AFRICAN MISSIONARIES TO THE WEST?

In fact he suggested that the missionary idea could work both directions, with African Christians being invited to serve the church in the West, as well as Americans and Europeans going to Africa. "Instead of thinking that the day of any missionary is over, let us think instead of giving true meaning to the faith by making it possible for Christians to serve anywhere in the world," he said.

What's the future for Western missionaries in Africa? Maybe it's to pave the way for African missionaries in the West.

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Just for Gift Subscriptions

If you are to receive your *Glad Tidings* magazine as a gift in 1972 you will be receiving a note from the *Glad Tidings* typed on notepaper designed by David Kato of Uganda, Africa. The notepaper, which comes from Intermedia, shows a dove with an olive branch, the outspread wings spelling "Peace".

Since 1955 the Committee on World Literacy and Christian Literature has been holding an annual contest for Christian artists overseas, using the prize winning designs for their Christmas cards and notepaper. The tradition is being carried on by Intermedia, the new name for the merger of Lit-Lit with the Radio, Visual Education and Mass Communications Committee.

OFFICERS' CORNER

"The stockings were hung by the chimney with care," with — guess what? — inside them:

For **PRESBYTERIAL SECS. (ADULT, GIRLS', CHILDREN'S)** — *All* the Annual Reports from Adult Group Secretaries, and C.G.I.T. and Children's Group leaders.

For **PRESBYTERIAL TREASURERS** — bagfuls of donations to the General Fund and the Supply Fund.

For **GROUP GLAD TIDINGS SECRETARIES** — 1972 subscriptions — — new, renewal, gift.

For **GROUP NOMINATING COMMITTEES** — A well-earned rest — temporary, of course.

For **GROUP FRIENDSHIP & SERVICE SECRETARIES** — Thanks for all the Yuletide greetings sent to the ill and shut-ins.

For **CORRESPONDING SECRETARIES** — sheets of 8¢ stamps.

For **EXECUTIVES,** and **LEADERS OF YOUTH GROUPS** — initiative, wisdom, tolerance, devotion — though not necessarily in that order.

For *All* who serve in the name of the Babe of Bethlehem (W.M.S. staff; executives; members)—Good tidings of great joy, ancient yet ever new — *"Unto you is born . . . a Saviour, which is Christ the Lord!"*

SYNODICAL GIVINGS

January - October 31, 1971

OBJECTIVE		1970	1971
$ 11,350.00	Saskatchewan	$ 5,954.22	$ 5,922.48
17,831.00	Manitoba and N.W. Ontario	7,082.57	6,716.12
153,536.00	Hamilton and London	65,476.37	71,396.96
159,176.00	Toronto and Kingston	80,750.75	74,300.00
71,512.00	Montreal and Ottawa	36,268.79	30,513.60
20,557.00	British Columbia	8,596.46	9,536.37
18,278.00	Alberta	6,895.75	7,558.17
$452,240.00		$211,024.91	$205,943.70

The Gift of Christmas

by MRS. N. G. ROBERTSON,
President, Synodical of
British Columbia

During the few weeks preceding Christmas we are frequently asked, "Are you ready for Christmas?" Up until the very day itself we shall probably answer something like this, "Oh, I don't think I'll ever be ready!" The questioner and we who respond are quite likely thinking of getting ready for Christmas in terms of cards to be sent, gifts to be bought, cleaning to be done and food to be prepared. All very important, we say, if we and our family are going to celebrate Christmas joyfully.

Then suddenly, as the words of a Christmas hymn are sung or a passage of Scripture comes into our mind, we are confronted with the miracle of Christmas and we become keenly aware that "the Word was made flesh and dwelt among us, full of grace and truth", "Unto you is born this day in the city of David a Saviour which is Christ the Lord" and "God so loved the world that He gave His only begotten Son". When we ponder the depth of these truths, the question, "Are you ready for Christmas?" takes on new meaning and **we** ask ourselves, "Are WE ready for Christmas?"

Are we ready to recognize that at Christmas a gift was given to mankind, that God so loved — that He gave a gift so unique that it was given once in history and for all the world, a gift for each one of us? Once we recognize Christ as a gift to use we must answer a second question. Are we ready to accept this gift? No matter how lovingly and how longingly a benefactor wishes to make a presentation to someone, it cannot be done if the one who should receive it spurns the giver and refuses to accept the gift. We who were born with free wills can accept God's gift to us, God's gift of Christ as Saviour and Redeemer or we can refuse. Are we ready for Christmas?

Let us go a step further. Once we accept God's gift changes may have to be made in our lives in keeping with this acceptance. When a gift of some importance is delivered to our home it is often necessary to re-arrange a room to make a place for it. The more important the gift the more care we take in displaying it. Other furnishings are given a less prominent place. The problem for the innkeeper was that he had no room and could not or would not re-arrange matters to accommodate the coming of our Lord. Are we prepared to do some re-arranging if we have accepted Christ into our lives as a gift from God? This might mean forgetting what we have done for other people and remembering what other people have done for us. It might mean putting our wishes in the background, our duties in the middle distance and our chance to do a little more than our duty in the foreground. It might mean seeing that our fellowmen are just as weary as we are and looking behind their faces to their hearts, hungry for joy. It might mean closing our book of complaints and looking around to see the places where we can sow seeds of happiness. Are we willing to make such changes? Are we willing to give proper place to Him who came at Christmas that He might have His rightful place in the heart of each one of us? Ralph S. Cushman expressed this thought in his poem, *Busy Inns,* in these words:

"Let not our hearts be busy inns
That have no room for Thee,
But cradles for the living Christ
And His nativity."

A third aspect of accepting the gift of Christmas then presents itself. How do we thank God for it? Our first reaction when someone does us a kindness is always almost automatic. What can I do for her? What does a young woman do when she accepts an engagement ring given her by one who loves her? In return she gives her heart to him and makes plans in joyous expectation for their life together. How do we return thanks for the gift of Christmas, the gift of Christ as Saviour? How do we return thanks for the gift of eternal life in Him whose girth, life and death brought us into a new relationship with the Father?

In our great joy we sing about it. Every Christmas we sing songs like

"What can I give him, poor as I am,
If I were a shepherd I would bring a lamb,
If I were a wise man, I would do my part,
Yet what can I give Him —
Give Him my heart!"

Or perhaps these are the words which we more commonly use —

"There is room in my heart,
Lord Jesus,
There is room in my heart for
Thee."

Are these empty words expressed because of the music and the emotion of Christmas; or a rededication of our commitment to Christ? Pray God it is the latter!

The heart represents life itself. Giving one's heart to Christ is equivalent to giving one's whole life. Life is time, life is talents, life is material possessions. Giving our hearts to Christ involves sharing a proper proportion of all three. It means setting priorities. If I say, "I haven't time," I should be certain I am being perfectly honest. Is it that we haven't time or is it that we choose to use our time for secondary goals? This same Christ who was born at Christmas said, "Seek ye first the kingdom of God and all these things shall be added unto you." What of our talents? Again we hear Christ speaking, admonishing the servant who hid his talent — "take therefore the talent from him." If our talents are not used for the purpose for which they were given we too will lose them. We read and sing of the Wise Men who brought material gifts to Christ because they recognized His kingship. Are we less wise than those men of old? We are when we refuse to honour Him with our substance.

The gift of Christmas, as we meditate on it in these ways, means a willingness to accept Christ because God gave; a probable re-arrangement of our hearts and lives to make room for Him; and in thanksgiving a life dedicated to living in fellowship with Him: When we are prepared to say "yes" to each of these, we are ready for Christmas.

★ ★ ★

Advent Tryst for 1971

For nearly a quarter of a century many women of the World Alliance of Reformed Churches have shared the joy of the Advent Season as they have used the little booklet ADVENT TRYST during the week before Christmas.

The ADVENT TRYST for 1971 has been written by Mrs. Shanti Solomon of India, a Vice-President of the World Alliance of Reformed Churches. Mrs. Solomon is well-known throughout the world as the founder of the Fellowship of the Least Coin.

Some Presbyterian women in Canada have used and enjoyed the ADVENT TRYST in previous years. We hope that many more will secure it and use it with their families this year. Its use will prepare us to celebrate the Birthday of the Christ, which is indeed GOOD NEWS OF GREAT JOY TO ALL PEOPLE.

The little booklet is available from the W.M.S. Book Room for 10c per copy.

Milk powder being mixed by volunteer members of the Boy Scout organization. Other groups provide diet foods for those requiring special attention in the early stages of malnutrition.

Alongside the refugee camps in this area, a wide ditch carries the overflow of rain and sewage swollen by the monsoon rains and floods.

A mobile clinic loaned to the relief work by the Save the Children Fund.

CATHEDRAL RELIEF SERVICE

Because they now have food and a home provided by the Indian government, these Pakistani boys are able to happily watch Miss Whale take their pictures. But, at a cost of $3 million a day, for how long will India be able to provide?

“WHAT CAN I GIVE HIM . . .”

by MARY E. WHALE

The little fellow looked down at the bowl of milk he had just received. He leaned over it — blew the froth — it flew up a bit in his face and he savoured the smell. Then, he carefully set the bowl down and put a slip of green paper away in a plastic envelope. It was the precious registration his family had been given as they crossed the border from East Pakistan into the land where they could sleep without fear, where a kindly people had provided food and shelter. The young university student beside me watched as the long, long line moved slowly into the tent for their daily portion of milk. “It is tough for those people”, he said, “but it’s tough for India, too.”

The refugees, the dispossessed, the victims of war, of political disputes are legion — Asia and Africa, Vietnam, Laos, Cambodia, The Sudan, Congo, Nigeria — and now greater than them all, the flight of defenseless men, women and children from their ravaged homes in East Pakistan.

How do we think of these people? Do they mean anything to us? A young Canadian business man said to me: “Refugees — they really bring their trouble on themselves, don’t they?” Young man, ask the woman whose son was shot as he fled from a flaming university residence in Dacca on March 25. Ask the headmaster of the school, whose wife was captured, raped and murdered by Pakistan soldiers. Ask the villagers who fled before men gone mad, soldiers who burned their houses and fields, took young women prisoners and shot those who could not escape. You will find 9½ million people in West Bengal, Assam, Meghalaya and Tripura . . . (provinces and districts in India) — each one with a story of wild, unwarranted destruction in a land suddenly gone mad.

India has taken the burden of these refugees but she has called in the world to help her lest the burden break the nation, and cause privation for millions of her own citizens.

It is Christmas — this magazine is filled with joyous reminders of the birth of Jesus Christ. As I read Mrs. N. G. Robertson’s manuscript: The Gift of Christmas, my mind returned to the camps and the people I saw less than three weeks ago. India has received these people, shel-

Mary Whale was sent to India (Sept. 29-Oct. 9) by the Board of World Missions to observe at first hand the situation of refugees from East Pakistan to India.

tered them, fed them. In so doing she has performed one of the greatest humanitarian acts of all time. Where have Christian nations stood in these six agonizing months? They have made small contributions of money, milk, grain, medicines, and special food. Indian Christians have been in the forefront of the volunteer workers in camps. I met East Pakistan refugees who were taking leadership in a school programme for young children. I heard of Christian doctors and nurses in difficult border camps. There were seven or eight Student Christian Movement members, part of a rotating team, doing a stint of volunteer service at the largest (250,000) camp near Calcutta.

Individuals — yes — but nations? Canada has paid $5,000,000 in cash ($4,000,000 from government, $1,000,000 from volunteer agencies). This has paid for less than two days of operation. When the U.S. makes its gift, largely in kind, it will pay for some 80 days. The problem started at the end of March. The refugees began to move in masses across the border, and have never stopped. I saw them coming at one border point. Out of 214 days to the end of October, India has carried the burden for 125 days (to the end of October) at a rate of $3,000,000 a day.

Mrs. Robertson asks if we are ready to accept the Gift God gave to the world at Christmas. Are we? Accepting means giving, as she points out — giving our whole lives to Him. Where does that put us in relation to suffering mankind? Can we give our whole lives to them? The dispossessed peoples today are the ones who bear the burdens of warfare and political intrigue, of which they have no part. They suffer because man, and so-called Christian nations, still express greed and make great profits on arms sales. We lust for power in our relationships, with one another and with the Third World. How well do the "have" nations, which are considered the Christian nations, share their wealth with the "have not" nations? Where do priorities lie when it comes to economic prosperity? Does Jesus' code of neighbourly love rule our economic life? Do we who have openly and thankfully accepted Him as God's greatest gift use our lives to influence our nation to share our great wealth? I think we cannot expect a government to act unless we encourage it — unless we practice it.

The little fellow with his bowl of milk is part of the greatest human tragedy in history. So far it is India who has had the compassion, despite her own poverty, to look after them. When we sing: "What can I give Him . . . . Give Him my heart", on Christmas morning, will we really mean it? It is only when we commit our whole heart with time, talent and possessions that our little friend can go home to a peaceful land. Then he can live in peace and grow in prosperity, and so can all his fellows in all the world.

A CHILD IS BORN, A SON IS GIVEN

by the Rev. Murdo Nicolson, M.A., D.D., Moderator of the 97th General Assembly

Little wonder that people find it difficult to see the real meaning of Christmas, what with all the jumble of incongruities that have gathered about it — the tinsel, the commercial slogans, the Christmas songs, some of them very Christian, some of them partly so, and some of them which have really nothing to do with the significance of Christmas at all. There's something terribly pathetic and at the same time amusingly droll about a poem I found somewhere last year that begins like this:

And there were in the same country
Shepherds abiding in the field
Not a creature was stirring
Not even a Mouse.

And this shall be a sign unto you
Let's put the Christ back into Christmas
Wrapped in swaddling clothes
Dreaming of a white Christmas
Away in a manger

Happy holidays and for a wonderful New Year
A multitude of the heavenly host
Praising God and saying
Only 17 shopping days
Until Xmas . . . .

The poem carries on in a somewhat similar vein for the remaining five verses.

Obviously, then, we have to get rid of the mere accidentals, remove the accretions, and get behind the blatant commercialism if we are to understand the breathtaking event which Christmas is intended to express. It is all there in this seemingly simple statement, *"Unto us a child is born, unto us a Son is given."*

The Mystery

There is of course nothing very extraordinary in the statement *"a child is born."* After all, what's so unusual about that? True, one who has just become a father for the first time may behave like a congenital idiot as if his was the first baby ever born! We catch the ineffable mystery only from the complete statement *"A Child is born, a Son is given"*. I never cease to wonder at the impressive precision of Holy Scripture — not a studied precision, nor artificially contrived, but so natural and therefore infinitely significant. Note the exact force of the words: *"A Child is BORN, a Son is GIVEN"*. Thus so simply and yet so expressively we have stated the mystery of the incarnate Son, begotten before all worlds, begotten not created. Hence the Divine dimension of the Christmas event, *"Unto you is born a Saviour, who is Christ the Lord."*

The Mercy

The purpose for which He comes must of course be commensurate with the wonder of His advent. He comes for the redemption of a sinful world and the establishing of the Kingdom of God.

Here then is something that has to do with you and me. So it is said *"Unto us a Child is born, unto us a Son is given"* and similarly *"Unto you is born a Saviour"*. What can this mean but love unspeakable and mercy surpassing all understanding?

The Majesty

Here it is necessary to remind ourselves of the complete passage as it goes on *"His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."*

"This is the royal dignity He wears,
And these the titles that He bears."

It is only when we thus grasp the ineffable wonder of the advent of the Christ Child, realizing that the little babe of Bethlehem is the Lord of Glory come for our salvation that we can properly say at this Christmastide,

"THANKS BE TO GOD FOR HIS UNSPEAKABLE GIFT"

Your Prayers are asked

— for the country of India, as she tries to cope with feeding and housing 9 million Pakistani refugees, as well as her own massive population. Pray that the refugees may be able to return to their homeland very soon. May Pakistan know peace once again.

— for Mrs. Ruth Ann Soden who leaves soon to work with The Korean Christian Church in Japan as an English teacher and also in the field of public relations.

— for a true partnership in 'giving and receiving' as we take part in the new era of missions with our African colleagues in their home churches. May it be one of trust, understanding and tolerance as we share Christ's message with each other.

— For Mr. and Mrs. Austin Beattie in their ministry to the boys on probation who live at the Presbyterian Fellowship House in Winnipeg, and for the provision of a suitable third staff person to assist in this important work.

— For the Rev. and Mrs. B. Hartley in their duties in the Presbyterian Fellowship House in Prince Albert, that they may be guided and strengthened as they carry on their ministry among the Indian Canadian youth.

— for all Nominating Committees as they interview people for the various offices in local groups that the Committee and those whom they interview may understand their responsibilities.

— for all leaders of Children's and Teenage groups that as programmes are planned for the Christmas Season they may be able to help the group members realize the true meaning of Christmas.

NOW AVAILABLE

FILMS

Four 15 min. sound colour 16mm. filmed interviews with overseas personalities to serve as "stimulators" for study/interest groups in local churches:

"A CHURCH FOR THIS MOMENT" — Roy Bonisteel interviews Bishop Bhandare of the Church of North India.

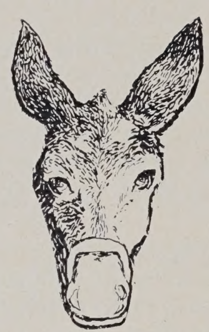
"NIGERIA NOW" — Roy Bonisteel interviews Nwachuku Eme of Nigeria.

"CARIBBEAN FERMENT" — Barbara Frum interviews Harold Sitahal of Trinidad and Haimdat Sawh of Guyana.

"STRATEGY FOR STRANGERS" — Bruce Marsh interviews In Ha Lee of Japan.

(Book with A/V Dept., 50 Wynford Drive. Service charge $2.00.)

The Little Donkey Who Wouldn't Go



by Artemis

It was a long way and Little Donkey was very tired. The road was hot and dusty and the grass by the wayside was not the least bit tasty. Little Donkey thought of the nice fresh green grass in the meadow at home. He stopped, suddenly, right in the middle of the road.

"I won't go one step farther!" he said to himself, stubbornly. "I just won't! Joseph can coax all he likes. I know he won't beat me because he is much too kind, but even if he does, I still won't go. I won't, I won't!" Little Donkey had quite made up his mind.

Poor Joseph didn't know what to do. "Please, please, Little Donkey," he urged. "I know you're very tired. We're all tired, and Mary is more tired than any of us, I am afraid. For her sake, couldn't you just go on a little longer? It isn't much farther now."

But Little Donkey wouldn't move. It wasn't that he didn't love Mary and Joseph. He just didn't want to go any farther, Joseph coaxed and tugged at the bridle, but Little Donkey wouldn't go.

Mary leaned forward and patted Little Donkey's neck. "Poor Little Donkey!" she said kindly. "None of us really wanted to come on this journey, but we had to, you know. The Roman Emperor has said so and we must all obey. If you won't go any farther, then I shall have to walk the rest of the way."

Little Donkey hadn't thought of that. He didn't want Mary to have to walk, so he moved on again but he went very slowly just to show that he was really going against his will. Mary smiled, and Joseph patiently walked on beside him.

When they got to the inn, Little Donkey was very put out to learn that Mary and Joseph had to share the stable with him and several other animals. There just wasn't anywhere else for them to stay.

"It's so crowded in here," he grumbled. "There's hardly enough room for the animals. We shouldn't have to put up with humans as well. How on earth will we all sleep in here?"

"Your poor mistress looks very ill and tired, Little Donkey," said an old cow. "She is the one who should complain at having to share this rude shelter with us. I think I'll go outside and that will give her a little more room."

Mary smiled again as the cow moved clumsily toward the door. It was very cold outside, but the cow did not mind. The grateful look she had seen in Mary's eyes somehow helped to keep her warm.

Little Donkey lost no time in finding himself a cosy corner where he promptly fell asleep.

A few hours later he was awakened by unusual noises. A light was burning, and the stable seemed to be filled with strange men. They wore shepherds' cloaks and carried long crooks in their hands. One was on his knees beside a manger.

"If they must all crowd into the stable, why can't they keep quiet and let us sleep?" said Little Donkey crossly.

"Hush!" said a woolly sheep, standing nearby. "The strangest thing has happened." She, too, was staring hard at the manger. Little Donkey looked, and his eyes opened wide with surprise.

"Why, it's a tiny baby!" he said.

"Yes," said the sheep. "He was born in the night and these shepherds came and said an angel had told them He was here and that He is the Son of God. How sweet He is!" And the sheep continued to stare at the tiny Baby in the manager.

Little Donkey was so excited, he forgot all about being tired. Mary had known this would happen, and to think that he, Little Donkey, had almost refused to bring her here! He had even grumbled about giving her a place to stay in the stable. He was beginning to feel ashamed of the way he had acted.

When the shepherds had all gone and Mary and the Baby were comfortable, Joseph brought Little Donkey a pail of sparkling cold water. "This is the most wonderful event in all history," he said, "and just think, Little Donkey, you had a part in it, for you carried Mary safely over the rough roads all the way to Bethlehem."

Little Donkey he-hawed very happily, but very softly so as not to awaken the Baby. "But I wish," he said, hanging his head, "that I had not been so stubborn and cross!"

—Salvation Army publication "The Christian Homemaker."

* * *

One hundred or more members of the Abey family come home to the M. G. Abey Babies' Home, Amkhut, India, for their Family Reunion each Christmas. Let's remember them in prayer.

National Development Fund

THE SUN MUST COME UP!

by DR. J. A. MUNRO

May I first of all express the gratitude of the National Development Fund to the W.M.S. (W.D.) for the use of the "Tidings" to say a word about the Campaign? I sincerely do so.

The hundredth birthday of the Presbyterian Church in Canada will be upon us very shortly. From the "bits and pieces" of Presbyterianism an old Church was born in a new land.

Through the years since, men and women, women and men found the power to launch new ventures in Mission for the King and Head of the Church. Across this land grew Churches, hospitals, schools, centres, small Missions, and large, in the name of that same Lord. A great many institutions still going on, often outside the organization of the Church, were born of the Church.

Today our Church, women, men and children are engaged in a new step forward in faith. A great deal has been accomplished but over half our total target of the National Development Fund remains to be won. In many areas women of the Church have passed along the message in their communities — the National Development Fund Committee is most grateful. If your community is indifferent to this call, will you, under God, point all to the sun, rising under God, for tomorrow?

This Fund is one of the many marks of His need for us and ours.

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COME ALONG AND BRING A FRIEND

This past year in Calgary, an opportunity was provided for women from all Presbyterian congregations in the city to come together for Bible Study and Prayer. The need for such a group became apparent after women from several congregations expressed the desire to participate in a Bible Study Group. It was the experience of these women that such a group on the congregational level did not materialize. Thus, representatives from each congregation met to plan a city wide Bible Study. Our prayers were answered in the person of Miss Cathie Nicol who agreed to share with us her insights, experience and knowledge of the Scriptures. Miss Nicol, who resides in Calgary, is Staff Member of Inter-Varsity Christian Fellowship at the University of Calgary and the Schools of Nursing in Southern Alberta as well as the Associate Director of Pioneer Ranch Camp. Before coming to Alberta, Miss Nicol led Women's Bible Study Groups in British Columbia. Her parents were missionaries in China where she grew up.

The women met every other Thursday morning at Grace Presbyterian Church, Calgary. Coffee was served at 9:45 a.m. with prayer and Bible Study at 10 a.m. sharp to 11 a.m. A nursery was provided for pre-school children. Many ladies arrived early to visit over coffee and make new friends. We do not know how extensive the discussion which took place after each Bible Study was nor do we know the effect upon the lives of those present.

Ladies from each of the congregations took their turn to provide coffee and cookies. The hot drink helped to warm us up on a few very cold, windy days. The inclement weather kept no one at home. The total number of women participating was about 120. During the first five mornings, the group studied I Thessalonians. Even though the letter was written to the Christians at Thessalonica, the message is one for us to hear and heed in each of our congregations.

After the first five studies, a reminder entitled 'Looking Forward' was sent to every lady reminding her of the first date of the second series of five. These studies were concerned with 'Jesus With People', 'Jesus Talking to His Father', and techniques of Bible Study; group and individual. We all look forward to studying the book of Colossians during the next few months.

A few of the highlights of these morning Bible Studies were a greater insight into the society in which Christ lived which enabled us to understand more fully situations and events in the Scriptures. Terms with which we are all familiar took on new meaning and relevance for us. This opportunity to meet together for Bible Study and Prayer opened many doors for each one of us.

—Sharon Scott,
Calgary Presbyterial.

THE WMS AT WORK

FALL RALLIES

East Toronto

East Toronto Presbyterial Fall Rally was held in Rogers Memorial Church, Toronto, on September 30. Following supper served by a group of ladies from the host church, Miss Margaret Near, W.M.S. worker in the Chinese Kindergarten and Church, Toronto, led a singsong. She introduced some of the songs in the Africa studies and used the chorus "A Whole New Me" which was written for the Biennial Conference for evening groups. The speaker at the meeting was Dr. Marion Powell, and her theme was "Women: Their Place in Church and Society in the '70s". Being a church woman and a medical doctor involved in situations relating to the status of women in modern society, Dr. Powell spoke of several areas where change is evident or could be made effective. Her address opened the way for discussion of a series of questions that would help the members to assess their thinking of the place of women today. The rally was brought to a close with a period of worship conducted by Miss Isabella Hunter, who presided at the meeting.

West Toronto

"Christ First" was the theme at the Fall Rally of West Toronto Presbyterial in St. Andrew's Church, Humber Heights. In the afternoon a panel of members representing churches with differing forms of women's organizations dealt with the topic "W.M.S. membership down — Why?" Six discussion groups followed, each taking one phase of the problem, e.g. programme, outreach, etc. Helpful suggestions came out of this. Mrs. H. Currie, GLAD TIDINGS Secretary, put on not a Protest but a Promotion March for GLAD TIDINGS, complete with placards and information about the magazine. In the evening Miss Eleanor Knott, on furlough from the Helen MacDonald School in Jhansi, India, showed beautiful and well-chosen slides of India and of the School. A recorded commentary accompanied them.

Peterborough

The Fall Rally of Peterborough Presbyterial was held on September 29 at Centreville Presbyterian Church, Monaghan, Ont., with an attendance of 81. Opening devotions were based on the theme "The harvest truly in plenteous, but the labourers are few." Mrs. R. J. Randall of Cobourg was guest speaker. Assisted by her husband, Mrs. Randall showed coloured slides and told of the work being done in Taiwan where their daughter, Joy, is serving on the mission field.

Bruce-Owen Sound

"A Whole New Me. Why? How? To What End?" was the theme of the Bruce-Owen Sound Presbyterial

Fall Rally held at Tolmie Memorial Church, Port Elgin on September 16. The new study book "The New Generation in Africa" was introduced and suggestions made for the use of film strips and source material. Mrs. W. E. Knox, Paisley, showed the film strip "Drumbeat to Dialogue", followed by Bible Study from Acts 9: 1-22 dealing with the life of Paul, and stressing the theme "A Whole New Me".

The guest speaker, Mrs. Robert Campbell, of Wingham, held the attention of all, as she based her remarks on "Me and My Family", and later showed coloured slides of her family, as leaders of "Holiday Club" for children at Southampton, Ipperwash, and New Brunswick beaches, and "Adventure Week" in Toronto.

Mrs. J. Sim displayed and spoke on Christian Literature, and Mrs. Neil Gowan on the Glad Tidings. She also reminded the ladies it was renewal time. Mrs. C. MacLennan reported on the W.M.S. camp held at Kintail and stated a donation had been forwarded to Miss Dorothy Bulmer, to purchase equipment for her work in Africa.

Brampton

When Brampton Presbyterial met in Dixie Presbyterian Church, Mississauga, September 22, dessert and coffee were served at the beginning of the evening Fall Rally. The Order of Service embraced the theme "Now is the time for change." Mrs. Betty Phillips in the Call to Worship read from the book of Ecclesiastes using lines appropriate to the theme — "A time to break down and a time to build up, A time to keep and a time to cast away."

This rally service was unique in that it projected a musical introduction or Rock Opera, using the record "Jesus Christ Superstar". This record portrays the last days of Christ as if they were experienced by contemporary people. Christ is depicted as a humanist, as the misunderstood reformer, who runs afoul of the establishment, entangled by the myth-making of those looking for a Messiah; as a Superstar killed by the whim of the mob who once adulated Him. It is an attempt by two non-Christian artists to show Christ as they and many of their contemporaries see Him.

Readings relevant to this Opera were taken from the New English Bible, and Miss Lois Powrie, Regional Secretary, led a discussion on the presentation asking "What purpose do you see in this type of Service?"

The answers were varied and thought provoking. However, it was felt that these young artists had opened the door wide with their repeated query "Who are you, what do you say you are?" This is the personal question all Christians must answer. The question is being blared from radio stations and record players around the world. Millions, old and young are asking for an answer.

One woman who had served

years on a foreign field remarked "We live in a world as it is today and we have to get with it. The drums, noise and confusion today seem typical of the Far East where Jesus lived. If we have the answer, what are we doing about it? Things are changing in the church — there is a time to live and a time to die."

The President of Presbyterial, Mrs. Harold Reed, commented that Dietrich Bonhoeffer, a modern martyr, wrote from prison "The question for me is this — who is Jesus Christ for us today?" Mrs. Reed then asked "Who did Jesus say He was?" The answer to this pertinent question leaped out from the pages as she read from the Book of St. John.

Miss Kerry Knickle sang "I don't know how to love Him". The hymn "Were you there when they crucified my Lord?" was sung, after which Mrs. Roma Brown, Oakville, led in prayer.

From Zambia To Edmonton

"We had a visitor from Zambia!" writes the reporter from First Church, Edmonton. "Mrs. Norma Proudfoot, a member of the Evening Auxiliary, First Presbyterian Church, Edmonton, visited the Group at their September meeting. Mrs. Proudfoot with her husband and seven children were home for a short leave after spending nearly two years in Zambia (see Glad Tidings Oct. 1971). They are to return for another term, during which time Mr. Proudfoot is on leave from his position at the Northern Alberta Institute of Technology. Norma told about life in Zambia and answered many questions. Now the ladies of First Church, Edmonton, will look forward with greater interest to the new study, "The New Generation in Africa?"

How the Word Gets Around In Knox, Calgary

At Knox Church, Calgary, the Morning Worship on August 1 was conducted by the W.M.S. Goforth Group. They report that while their minister, The Rev. Gordon Firth was away on vacation, the W.M.S. Study "How The Word Gets Around" was used.

Special Program on Associate Members' Night

It was Associate Members' Night for Burgoyne W.M.S. group meeting in the Church Vestry September 9.

Program was convened by Mrs. J. Esplen and Mrs. A. Fraser. A very pleasing rendition of Back of the Clouds, both piano and vocal, was given by Mrs. B. Lane. Mrs. Esplen introduced the guest speaker, Miss Joyce Scammel, who in a short testimonial told how she had been called to work with children with problems, and of the joy and satisfaction she has gained through her work with the children at the Blue Water School for Retarded Children. Miss Scammel showed slides of the school, children and some of their work.

Synodical Executive Met in Ottawa

Westminster Church, Ottawa, was host to the fall executive of Montreal — Ottawa Synodical which was presided over by Miss Doris Blaise, President.

Following the theme of the meeting, 'Education and Enthusiasm', Mrs. N. R. Dunlop, with the assistance of several ladies, presented highlights of the study "The New Generation in Africa".

The evidence of enthusiasm was apparent as Miss Louise Reith gave her impressions of the "World Missions Consultation" which was held at Waterloo Lutheran University in June. The purpose was to study world mission today and the responsibility of our church in it. Representatives attended from overseas churches as well as from all areas of the church's work.

Presbyterial Presidents and Departmental Secretaries told of projected plans for 1971-72.

Seventy-Five Years Of Mission Work

Mrs. W. Douglas, President of the W.M.S. Auxiliary of St. Andrew's Church, Huntingdon, Que., presided at a special meeting held to celebrate 75 years of mission work in the congregation. About 100 people attended and it was noted that the present membership is slightly higher than it was in 1896.

An informative and interesting history, read by Mrs. D. McColm, revealed that the group has always kept in mind the motto of the Society, "The World for Christ."

Miss F. Turner and Mrs. M. Ruddock conducted an "In Remembrance Service" at which time Miss Cheryl Welburn rendered a solo and flowers were placed at the foot of the cross by Mrs. L. Kelly and Mrs. D. Cameron.

An interesting item on the program was the "Story of a Book Mark" given by Mrs. A. S. Reid. This book mark had on it a picture of the church taken 75 years ago.

During the social hour visiting ministers and other guests extended greetings and good wishes for the future.

Getting the Word Around

The first meeting of a group, following the summer lapse, usually impresses members with what type of program they can look forward to in the months ahead. With this in mind, The Outreach for Christ Auxiliary of St. Andrew's, Sherbrooke, Que., planned a lively meeting on "How the Word Gets Around Through Literature". The guest speaker, Miss Beverly Hendricks of the Inter-Varsity bookroom, Toronto, spoke to members and guests from the Christian community. She talked of the important role Christian literature can play in a person's life. It was suggested that books be given as gifts by those to whom they are available since there are amazingly few outlets for Christian literature.

Tells of Work At Evangel Hall

"The Lost and Found" was the theme for the fall meeting of Sections 4 and 6 of Barrie Presbyterial held in St. Mark's Church, Orillia. The Rev. George Cunningham of Toronto was guest speaker and told of his challenging work at Evangel Hall. At the close of the evening several boxes of supplies were given to Mr. Cunningham to help with the work of that mission in downtown Toronto.

Rally in Waldemaar

Waldemaar Church held a successful rally in September. Mrs. Harold Reed, President of Brampton Presbyterial was guest speaker. Her topic was "Are we a people in a Mission?" A highlight of the afternoon session was the "Music of the Bells" by a campanologist, Mrs. R. C. Moffat of Guelph. Musical compositions formed a background to her subject entitled "Leisure".

A Week-end Retreat

Ladies of the Quebec Presbyterial as hosts and friends from the Montreal-Ottawa Synodical enjoyed the fresh air and country surroundings of Camp d'Action Biblique, Richmond, Que., September 10-12.

The theme of this, the second annual women's week-end retreat, was "Glorifying and Enjoying God." We were very fortunate to have as theme speaker Mrs. R. Rowat, who led the ladies into deeper thoughts and discussions about their personal relationships with God. Through Bible Study groups, they were further able to seek out the meaning of the theme in sessions on "Witnessing by Word, Work, and Worship." There was also time spent in singing, devotions, games, skits, and coffee breaks.

Sunday morning worship in the rustic chapel, with Mrs. J. Forrester as speaker, most appropriately concluded a week-end of glorifying God.

Newsletter

A workshop of group leaders held in September in St. Paul's Church, Bramalea, proved to be worthwhile for those who attended.

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MUNSHI

Listen In!

Old houses have advantages. Some of them have large kitchens.

In the December afternoon I gave silent thanks that mine was so — for it held Aunt Mary, closing her W.M.S. Treasurer's account-book for the year; J.P., rejoicing at exams over, but grounded because of a gashed knee; Bunty Balmain and his small sister; and myself, making Christmas shortbread. Bribed with big raisin cookies to keep out from under my cookie-cutters, Bunty and the small one were listening to J.P.'s unenthusiastic reading of Beatrix Potter's delightful perennial, "Peter Rabbit."

"When, round the end of the Brussels sprouts frame, whom should he meet but . . ."

"Coo-kuh fay," interrupted the small one.

"No, darling, you can't have another cookie," I felt constrained to remark. "Bad for your teeth."

"Coo-kuh fay," persisted the little lady.

"She says," interrupted Bunty, " 'cucumber-frame' ".

"How does she know?" asked J.P. "She's only two."

"Cuz she **listens**," replied Bunty with emphasis.

"Out of the mouths of babes," murmured Aunt Mary, pausing in her arithmetic. "A lesson for all of us — for me, at any rate. If I had listened to S.P. last summer, and had had a new burner put in my furnace, I wouldn't be sitting here waiting for the repairman today. I called him at 9 a.m., and he isn't here yet. Nobody listens any more."

"Well, listen, J.P.! Read what's in the book and stop making up your own version."

"Gee, Mom!" with exasperated resignation. "I've only read it five times already."

"That's a star — and there's a bell," reported Bunty who had moved in to inspect my shortbread patterns. "Can I cut some, Mrs. Moonshine?"

"One," I conceded as the telephone rang.

"I'll get it," said Aunt Mary, going off into the hall from which her puzzled voice came a moment later — "The **Whom**? Oh!"

". . . rushed after Peter, waving a rake and shouting . . ." continued J.P., only to be interrupted by Aunt Mary's re-appearance and announcement: "J.P., it's for you," whereupon off limped a relieved J.P.

"Mr. Hamilton," reported Aunt Mary, "he wanted the Chief Factor of the Listening Post. What's J.P.

been up to? I met Mr. Hamilton on my way in here this morning, and he didn't say anything unusual. I told him all about my furnace. That's one thing I really like about him. He **listens.** With ninety other households in his congregation you wouldn't think he would give his undivided attention to my difficulties with my furnace . . . but he **did.** Did you ever notice how he listens even to small ones like Bunty? Now, if that had been Marg Smith, she would have been making up her next speech while I was talking, and would have outfurnaced my furnace. I do appreciate people who — Alice, are **you** listening?"

"I'm listening to what J.P. is saying," I hissed. "So far it isn't much."

"Like **wow,** man! . . . I mean, sir!" from J.P. . . . this time with enthusiasm. "That's the **best** Christmas gift ever! I'll pass the word along. We'll get things rolling, man . . . uh, sir!"

Stars this time in J.P.'s eyes, not in the shortbread.

"Mom, Mr. Hamilton says we can do it. The session met at noon and decided that we could have the Sunday School building on Friday nights for the 'Listening Post'. They like the idea that it could be a meeting-place both for us North Baloo kids and . . ."

"Who's going to see that you look after it?" asked Aunt Mary suspiciously, "that's a valuable building."

"We are. We have our committees all set up . . . lunch, cleaning, bouncers, finance, recreation . . . with a full slate of officers. The session liked that too. They said it showed we had a sense of responsibility. They wouldn't hear of our using the building till we came up with an organized plan."

"Not too fast, young man. You need some older heads."

"That's what I started out to say. It isn't to be just a gathering-place for the kids . . . but for older people too, if they want to come . . . not to preach at the kids, of course, but to listen. That's why we picked the name, 'The Listening Post'. Kids have questions they'd like answered, and sometimes they just want someone to listen to them."

"And sometimes it's easier to do it over a bottle of Coke", I broke in, popping the shortbread in the oven, "and maybe some kid wants to learn how to play chess, or to play a game of euchre or badminton, or to square-dance. You'd be a good one to help out, Aunt Mary."

"Too many rheumatics," said Aunt Mary, "but I'll challenge anyone in chess. You know, it just might work. St. Mungo's certainly has the right kind of building for it, and North Baloo is just about the right size of town. Chief Factor! Let's get everyone in the right frame of mind for your —no, **our** 'Listening Post'. We've got an idea to sell."

"It may turn out to be more valuable than 'gold, frankincense and myrrh'," I added.

In Remembrance

Name	Church	Presbyterial
Mrs. J. Dunnet	Knox, Oakville	Brampton
Mrs. Ettie Grindell	Knox, Acton	Brampton
Miss Jessie Macgregor	Knox, Acton	Brampton
Mrs. Dave Johnston	St. Andrew's, Brandon	Brandon
Mrs. W. (Belle) Buchan	Grace, Calgary	Calgary
Mrs. Lee Judson Kindree	St. Andrew's, Windsor	Chatham
Mrs. A. E. Alison	Glenview, Toronto	East Toronto
Miss Margaret Cant	Knox, Galt	Guelph
Miss Dulcie Rogers	St. Enoch, Hamilton	Hamilton
Mrs. Mary Haslip	St. Andrew's, Belleville	Kingston
Miss Vina Beaton	New St. James, London	London
Mrs. Louise McLean	Knox, Woodstock	Paris
Mrs. E. H. Biggar	St. Andrew's, Saskatoon	Saskatoon
Mrs. A. L. McNeil	St. Paul's, Vaughan	West Toronto
Miss Margaret Jane Turnbull, R.N.	First, New Westminster	Westminster
Mrs. Elizabeth Edwards	Knox, Selkirk	Winnipeg

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E

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Eme, Nwachuku — J-J 6.
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F

Flit Flit — May 16.
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G

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Guyana, It's Kite Flying Time in — Apr 12.

H

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Henry, Mrs. Grace E. — Oct 11.
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I

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J

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Japan, Mission News from — Feb 10.
Japan, "On the Spot" in Osaka — Mar 6.
Japan, Pat Baker writes from — A-S 9.
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Jorgenson, John A. — Feb 21.

K

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L

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M

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N

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O

"Old" Friends, Some of our best friends are — Apr 14.
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P

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Q

Queen East, Action at — May 3.

R

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S

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Sinclair, Margaret — Jan 12, A-S 15.
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Smith, Mrs. Katherine — Jan 12.
Soden, Ruth Ann — Dec 8.
Solomon, Mrs. Shanti R. — May 4.
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T

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U

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V

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W

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Winnipeg, Inner City Indian Project — Mar 3.
Winnipeg, Presbyterian Fellowship House — J-J 26.
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Wood, Linda — J-J 18, A-S 15, Nov 15.
Woodruff, Barbara — Mar 5.
World Mission Consultation — A-S 20.
World Peace and the Power of Print — Jan 10.

Y

Young, Helen C. — May 3, 19, A-S 20, Nov 5, Dec 8.

Z

Zambia, Life in — Oct 19.

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